The Bhagavadgītā Bhāṣya

of

Śrī Madhvācārya

RENDERED INTO ENGLISH

(With Text Separately Given)

by

ŚĀSTRANIDHI, DVAITAVEDĀNTARASAJÑA,
MADHVAMUNIPRIYA

DR. B.N.K. SHARMA *M.A., Ph.D., D.Litt.,*

Retired Professor, Ruparel College, Bombay-16

Recipient: Sahitya Akademi Award 1964

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FOREWORD AND BLESSINGS

Dr. B.N.K. Sharma combines sound traditional background of Sanskrit learning and equipment in the Śāstras with the highest academic attainments in modern University education. We have known him since the days of our induction to the Patha, through our Vidyaguru. Our first assignnent to him was to write an English Introduction to the edition of *Sumadhvavijaya* with the commentary of Sri Visvapati Tirtha of our Mutt. To this day his introduction remains a classical performance.

During the last fifty years, Dr. Sharma has stood firmly and uncompromisingly committed the to propagation of Dwaita Philosophy and its literature through the medium of the English language. He has published through the Bhāratīya Vidyā Bhavan and other leading Publishers in Delhi many standard works bearing on *Teachings of Śrī Madhva*, the *History of the Dvaita Vedanta School*, the *Philosophy of Śrī Madhvcarya* and the *Brahmasūtras and Their Principal Commentaries*. He has brought credit to the school of Madhwācārya by winning the Śāhitya Akcademy Award of the Government of India in 1964, for his research work on Dvaita Vedānta.

His English rendering of our Ācārya's *Gītā Bhāṣya* now published by the Ānandatīrthapratiṣṭhāna maintains the same high standard of excellence of penmanship and provides fresh insights into the practical and theoretical aspects Gītā teaching expounded by our Ācārya, not noticed by earlier Bhāṣyakāras in the field.

Dr. Sharma is an asset to our Society. We wish him a full span of life with sound health and energy to continue to serve his chosen cause with the same zest and invoke the blessings of Śrī Hari and Vāyu on him with our Nārāyaṇa Smaraṇas.

10.2.1989 Śrī Viśveśa Tīrtha Śrīpādaṅgaḷavaru
Swāmīji of Śrī Pejāvar Mutt,
Udupi

PREFACE

Akhila Bharata Mādhva Mahamandala was established wiih a view to provide a forum for the followers of Madhva Sampradaya to discuss their Social and Cultural problems in the modern context and to set up suitable agencies to solve the same.

The Mandala first established hostesls for Madhva Students and offered Scholarships to deserving students to undergo modern education.

Then, Poornaprajna Vidyapeeth was established to provide education in Vedanta, Nyaya etc. in the traditional way.

Publication of popular and scholarly books was another programme. In this more than twenty books are already published in Kannada, Telugu and English.

Presently, we are happy to publish this learned volume on Geetābhaṣya in English written by Dr. B.N.K. Sharma. This publication is entirely financed by Ananda Teertha Pratisthana a sister Institution of Mandala. Dr Sharma is widely known in the academic circles as an exponant of Dvaita Vedanta. His works: History of Dvaita Vedanta and its Literature, Brahmasutras A comparative study, Philosophy of Madvacharya etc. have won highest academic recognition Compared with the other two schools of Vedanta viz Advaita and Viśiṣṭādvaita, the literature in English on Dvaita Vedanta has been much less. Dr. Sharma has filled this gap in a big way His present work is a thorough exposition of Geetabhaṣya. This will help both the students and scholars to undersnnd Dvaita viewpoint in depth.

We are glad to publish this learned work. We are grateful to Dr. B. N. K. Sharma for writing this book for the Mandala. We also thank the Proprieters of Sudha Mudrana Mandiram for printing this work in time.

K. R. Jayateertha
Secretary
Anandateertha Pratisthana
14-2-1989

Vishnumurthy Yerkadithaya
Working President
Akhila Bharata
Madhva Maha Mandala

ABBREVIATIONS

A Ā.	Aitareya Āraṇyaka
A.B.	Aitareya Brāhmaṇa
Adhi.	Adhikaraṇam
Adhy.	Adhyāya
AŚ	Āśvamedhika Parva (Mbh.)
Ait. Up.	Aitareya Upaniṣad
A.V.	Anuvyākhyāna
Bhāg	Bhāgavata Purāṇa
Bṛh. Up.	Bṛhādaraṇyaka Upaniṣad
B.S.	Brahmasūtras
BSPC	Brahmasūtras And Their Principal Commentaries
Chān. Up.	Chāndogya Upaniṣad
C.	Comentary
G.B.	Gītā Bhāṣya
G.T.	Gītā-Tātparya
J.	Jayatīrtha
M.	Madhva
M.G.B.	Madhva's Gītā Bhāṣya
Mbh.	Mahābhārata
Mund. Up.	Muṇḍakopaniṣad
R.	Rāmānuja
Rāgh.	Rāghavendra Tīrtha
RGB	Rāmānuja Gītā-Bhāṣya
RV	Ṛg Veda
S	Śaṇkara
SGB	Śankara's Gītābhāṣya
Taitt. Up.	Taittirīya Upaniṣad
TD.	Tattvapradīpa (Trivikrama Paṇḍita)

I am happy to place in the hands of my countrymen and lovers of the Bhagavatgītā the world over the first–ever English translation of the bare text of the Gītā–Bhāṣya of Śrī Madhvācārya (1238-1317) the historical founder of the Dvaita School of Vedanta. It was the very first work of the Ācārya.

It is a very remarkable work in many respects, in its conciseness, its method of exposition, outlook and content. It is written in a highly condensed style characteristic of the Ācārya. But its laconicism is set off by its profound depth of thought and the rich suggestiveness of the words used. Anyone who reads his work with an open mind is sure to be impressed by his firm faith and unshakable convictiom in the inherent greatness of Theism as the impregnable philosophy of life and his sense of unswerving loyalty to the texts and traditions, not to mention the uniform logical strength and philosophical satisfyingness o his exposition of the teachings of the Gītā on Tattva, Sādhana and Phala (the final truth, its means and goal). His commentary teems with exegetical, interpretive and corroborative material collected diligently even from so early in his philosophical career from an astonishingly encyclopedic range of fading and forgotten sources of much more ancient standing than the expositions of later day commentators, however eminent, embracing the Vedic and Post-Vedic periods and the Khilas. Equally stunning is the sheer volume and variety of the excerpts from both the extant and the non-extant sources enlivening his interpretations (See Appendix for the list of (non-extant) sources utilized by Madhva). But for his initiative in patiently wading thro' these ancient

sources and collecting such a vast quantity of materials and utilizing them in his works, they would have been lost to posterity for ever due to vandalism wrougt on the far-famed Sanskrit manuscript Libraries of northern India in the wake of the early Muslim invasions. He has thus placed his countrymen in an eternal debt of gratitude to him by recovering at least a part of those valuable treasures at great personal risk and passing it on to posterity in the true interest of advancement of knowledge. It is unfortunate that instead of appreciating the timely service rendered by this great Sāhityopāsaka to the cause of religion and philosophy and historical researeh in the highly disturbed socio-religious and political atmosphere of the times in which he lived, and stood up for the rehabilitation of Vedic Dharma, some later day critics like Appayya Dīkṣita should have been so perverse as to mistrust his *bona fides* and reject the bulk of his citations from these ancient sources as his own fabrications. The reader is referred to a detailed discussion of the Problem of Madhva's Sources in my *History of the Dvaita School of Vedanta and Its Literature* (Chap. XI, 5).

MADHVA'S METHOD OF EXPOSITION

Unlike other commentators before him, Madhva does not comment on each and every verse of the Gītā. He selacts only such of them as are philosophically important or are found to be so tersely worded as to give rise to difference of opinion in their interpretation or have not been in his opinion properly or adequately interpreted by others before him. Thus, out of the seven hundred verses of the Gītā his Bhāṣya covers a little over half their number (Some 385 in all) which fall under the one or the other of

the above heads. Only crucial verses or parts thereof or isolated words or phrases which have a doctrinal bearing have been discussed by him. He does not waste his time or ours in going into the word for word meanings of each line or splitting even the most commonplace compounds phrases or single words like *kirīṭinam, gadinam, cakriṇam* (as some others have done). He skips many verses which are easily intelligible and call for no comments. Whichever compound, phrase or word or even a particle he has split or touched shows a decided improvement in sense or lights up with a hitherto unsuspected nuance of thought or a better meaning or syntactic correlation with others (E. g. prajñāvādān ii, 11; na tvevāham (ii, 12) traiguṇyaviṣayāḥ (ii, 45) brāhmaṇaḥ (ii, 46) karmaphalahetuḥ (ii, 47) sarvendriyaguṇābhāsam (iii, 14) raso' ham (vii.8) bhavāpyayau tvattaḥ (xi.2) nirvāṇam (ii. 52) puruṣaḥ (ii. 15) catvāro manavaḥ (x.6) ca (ii, 11) and so on. Verily, we have in Madhva a Commentator who shines by contrast with others who have been so deftly caricatured by Bhojarāja :

दुर्बोधं यदतीव तद्विजहति स्पष्टार्थमित्युक्तिभिः
स्पष्टार्थेष्वपि विस्तृतिं विदधति व्यर्थैः समासादिकैः ।
अस्थानेऽनुपयोगिभिश्च बहुभिः जल्पैर्भ्रमं तन्वते
श्रोतृणामिति वस्तुविप्लवकृतः सर्वेऽपि टीकाकृतः ॥

ACKNOWLEDGEMENT OF ŚRĪ VEDAVYĀSA AS ŚĀSTRAPRABHAVA

Madhva stands alone in honoring Bhagavān Vedavyāsa [as] the final source of authority and authenticity of the [Vedā]nta system and pays his respects to him along with [Śrī] Nārāyaṇa, to both of whom he dedicated his work at

the shrine of Badarinath and received their blessings. It is recorded in his biography that accepting the dedication the Lord Badari-Nārāyaṇa's voice was heard suggesting a slight emendation of the word *śaktitaḥ* originally used by Madhva in the invocatory verse into *leśataḥ* : as we now have it :

देवं नारायणं नत्वा सर्वदोषविवर्जितम् ।
परिपूर्णं गुरूंश्चान् गीतार्थं वक्ष्यामि लेशतः ॥

After dilating on the greatness of the Mahābhārata as the repository of divinely intuited truths on Dharma and Jnāna and the thematic relation of the Gita to the Epic, Madhva pays a fine poetic tribute to the Gita as the "honey of the Mahābhārata-Pārijāta" which has been echoed with a slight variation of the metophor by his younger contemporary from Maharashtra, Jñānadeva, author of the *Jnāneśvarī* in Marathi :

भारतकमळपरागु संवादिला श्रीरङ्गु ।

GOD'S SUPREME MAJESTY THE CENTRAL THEME OF THE GĪTĀ

Madhva posits that the main theme of the Gītāśāstra is the primacy, supremacy and independence of Paramātman. All fininite reality comprising the world of matter and souls owes its being and becoming, its knowability and/or powers of knowing and functioning (*sattāpratītipravṛtti*)[1] to the Lord

1. It is significant that the phrase "Sattāpratītipravṛtti" which forms the vital part of the Siddhānta definition of Brahman as the One Svatantra real in M's system figures for the first time in his *Gītābhāṣya* (iv.24) whence it has been adopted by Jayatīrtha in his c. on TS. to nfidee the "Svatantra".

who is the highest purport of all the Śāstras. All other topics dealt with in the Gīta, be it Karma, Bhakti, Jñāna or Sannyasa are all the means leaditg to the attainment of His grace. His grace is absolutely neccessary to enable the plurality of souls caught up in the cycle of births and deaths on account of their entanglement with the Jaḍa-Prakṛti and its evolutes, from time immemorial.

The Lord's majesty (*sarvotkarṣa*) is expressed thro' His Immanence in all finite reality and His trnasecending them at the same tim. These two aspects of Divine majesty are well brought out in Adhyāyas VII, X and XIV. They hold the key to the resolution of the seeming conflict in the wording of the Śrutis leaning to a Monistic view and others to a Dualistic one. Madhva finds the clue to the harmonization of ihese in one of the famcus verses of the *Bhāg*.

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥

The language of identity between the Supreme and every thing else in the world seemingly taught in certain passages of the Gītā such as IX, 16–19; and IV, 24, has accordingly been explained by him from the point of view of the metaphysical dependence of all else on the One Supreme Reality for its being, becoming and functioning:

'सर्वमेतत् ब्रह्मेत्युच्यते, तदधीनसत्ताप्रवृत्तिमत्वात्, न तु सर्व-स्वरूपत्वात् उक्तं हि– त्वदधीनं यतः सर्वमतः सर्वो भवानिति ।

This idea stands out in the colloquy of the senses with Prāṇa in the *Chān.Up.* V, 1, 18 and in the *Ā.Ā.* ii, 1, 4. Arjuna himself

is seen to give expression to this realisation after seeing the Viśvarūpa Form of the Lord:

सर्वं समाप्नोषि ततोऽसि सर्वः (XI.40)[2]

WHAT IS THE COMPLETE MEANING OF "SĀNKHYABUDDHI" ?

A lot of confusion and misunderstanding prevails about the precise connotation of the terms "Sānkhyā" and "Yoga" occurring in the Gītā in the second Adhyāya and elsewhere *passim*. There is a persistent tendency among commentators like Śankara and others to view these terms in close association with the conception of the Puruṣa" or Ātman (meaning the individual soul) on the lines of the "Sānkhya-Puruṣa" in the sense of his being neither a doer nor an enjoyer in all transactions in our lives, the fact being that the self on account of its intimate association with Prakṛti and its Guṇas transfers them to itself for want of discrimination. And "Yoga" likewise has been understood as the technical discipline of the Pātanjala system.

The unsatisfactory nature of this interpretation of the essence of "Sānkhya-Buddhi"(Gita, ii, 39) and its means of "Yoga", so thoughtlessly followed by almost all modern scholars

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2. It is unfortunate that in C. Rajagopalachari's book *Bhagavadgita for Students* (Bharatiya Vidya Bhavan, Bombay) the English translation of the pivotal expression "tataḥ" in Tato asi Sarvaḥ, (xi. 40) in Arjuna's speech is conspicuous by its absence. Its presence would be hostile to an Advaita interpretation. Yet the learned author claims in his Preface that he has *not* played any tricks with evidence !

based on Śankāra's lead comes out clearly when we are confronted with the constant and repeated emphasis laid by the Gita on the primacy of the supreme being described as Paramātmā, Īśvara, Puruṣottama and All-Creator, the Primary source of all activity in nature, the independent doer behind all activities in nature, the God of all Sacrifices, the Enjoyer of their fruits in a special sense and the Deliverer of Souls from bondage :

कालोऽस्मि लोकक्षयकृत् (XI. 34) अंह सर्वस्य प्रभव: (X.8) मत्त: सर्वं प्रवर्तते (XII. 8) मत्त एवेति तान्विद्धि (XI. 28) मया हतांस्त्वं जहि वीर शत्रून् (XI. 34) मत्त: स्मृविर्ज्ञानमपोहनं च (XV. 15) मयैवैते निहता: पूर्वमेव निमित्तमात्रं भव (XI.-35) अंह हि मर्वयज्ञानां भोक्ता च प्रभुरेव च (IX. 24) कुरु कर्मैव (IV. 15) युध्यस्व विगतज्वर: (III 30) तत्कुरुष्व मदर्पणम् (XI. 27) शरणं गच्छ (XVIII. 62)

In this over-all picture of God in the philosophy of the Gītā the flaming ideal of "Niṣkāma Krma" or "Karma-Yoga" proper, taught by Kṛṣṇa cannot be reconciled with the complete and utter removal of the Lord from the part played by or to be played by the individual self in the pursuit of whatever Yoga he chooses, be it Karmayoga, Jnānayoga or Bhaktiyoga or Dhyānayoga. All that the individual self has got to realise is the limitations in which he is placed by the Lord Himself to act as the instrument of the Divine will and its cosmic purpose. He should neither usurp the independent initiative of the Lord nor abjectly surrender to Prakṛti his God-given assets of Kart-

ṛtva and Bhoktṛtva (doership and enjoyership) and lapse into the unenviable position of impotence of the proverbial "Sāṇkhya-Puruṣa". Far from the Theism of the Gīta being an over-writing of the scholastic Atheistic "Sāṅkhya" of Kapila, Vindhyavasi or Īśvarakṛṣṇa, it is the latter that has broken away from the orbit of the pristine "Vaidika-Sāṅkhya" in which the Prakṛti and Puruṣas have a place in the economy of the Universe and an effective role to play under the control of the Lord, who is both immanent in them and transcends them by His Majesty. The widely prevailing misconception about the true nature of the "Sānkhya-Buddhi" taught in the Gītā stems from failure of the earlier commentators and their 'modern' followers to realise the simple truth that the Sānkhya-Jñāna and its means (yoga) with which the philosophy of the Gītā opens cannot be divorced from the program of 'knowledge of the Supreme Lord' of the Cosmos who alone controls and energises both matter and Souls Prakṛti and puruṣas and cannot be confined and restricted to the knowedge of the individual self as such,– the Pratyagātmam his purity, indestructibility and immortality, as the be-all and end-all of the Gīta's metarhysical content. It will be a mockery of the message of the Gītā, if the latent potencies of the Jīvātman, his indestructibility and immortality are *not* brought into their indissoluable and eternal bond of dependence on the Lord, to be realized by His grace and get freed from the entanglement of Prakṛti and the consequent bondage.

WANTED A BI-FOCAL APPROACH TO "SĀNKHYA-BUDDHI"

Such a happy consummation can only be brought about by giving the place of honor to the Supreme Being from the very beginning of the II Adhyaya dealing with "Sānkhya-Yoga" to he very end of the Gitā-Śāstra (*ādau ante ca madhye ca*). There is no other way in which this could be dene except by bringing the knowledge of the Supreme Being (Paramātman) and its eternal indissoluable bond of relationship with the Jīvātmans by adopting a bifocal approach to the content of what has been called Sānkhya Buddhi[4] in the Gītā and "Yoga" as "Niṣkāmakarmayoga" as the means of achieving such Sāmkhyabuddhi. If this is done, the whole philosophy of the Gītā will stand revealed in all its sublimity and grandeur as a hormonious and everlasting integration of God and Man in terms of the Vedantic ideal of "Dvā suparṇā sayujā sakhāyā" (Muṇd.Up). All aspects of Gītā thought such as Sanlhya-yoga, Jñānayoga, Bhakti, Karmayoga Sannyāsayoga, Kṣarākṣarayoga, Kṣetrakṣetrajñavidyā and Viśvarūpadarśana will automatically fall into their rightful places from this perspective.

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4. The definition of Sānkhya as *Śuddhātmatattvavijñānam* quoted by Madhva from the *Vyāsasmṛti* (G.B.ii,39) admits of being construed to embrace the right knowledge of *both* Jīvatman and Brahman. The same text has been cited without mentioning the source by Sañkara in his *Viṣṇusahasranāma-Bhāṣya*.

MADHVA'S BI-FOCAL APPROACH TO SĀNKHYA-BUDDHI HIS DISTINCTIVE CONTRIBUTION TO GĪTĀ THOUGHT

Madhva has made a decisive contribution to our understanding of what constitutes the essence of SānkhyaJñāna taught in the Gītā with so much seriousness in the II chapter and elsewhere. Instead of harping on the single string of the Jīvātman as the subject matter of Sānkhyabuddhi, as othes commentators have done, he makes a bifocal approch to the subject matter of the Adhyāya with which the philosophy of the Gītā begins and brings the right knowledge of *both the Supreme Brahmān and the individual self* in terms of their eternal, intrinsic and indissoluable relation as Bimba and Pratibimba (archetype and ectype) into focus. This figure of Bimbapratibimba represents or symbolizes the ontological relation of eternal dependence of the Jīva on the Paramātman, in respect of his being and becoming, his self-comsciousness, his power to will and to act (*Sattāpratīti pravṛttiṣu parādhīnam*) to put it in Madhva's characteristic philosophical terminology. No genuine Theistic philosophy of the world can possibly improve on this basic concept of the soul's true relation to the Lord.

All other commentators on the Gītā, ancient and modern, have practically left out the Lord from the scope of the Sāmkhyajñāna taught by Śrī Kṛṣṇa and have been content with the assumption that it stands for nothing more than the right knowledge of the soul or Jīvātman in its isolation from all its bodily and other appurtenances and its indestructibility and immortality. This is like letting go the horse's head and clutching at its tail. For, a little reflection would show that in

the light of the highest teaching of the Gītā as in Adhy. VIII and XV, no exposition of Sānkhya as knowledge of the Ātman alone independently of the Paramātman would be complete and purposeful without including within its scope knowledge of its ontological relation of eternal dependence on and otherness from the supreme Brahman, over and above the distinction from its own physical body and its appurtenances and its indestructibiilty and immortality. Otherwise. *there will be no justification at all for the Gītā's insistence on* dedicating all the Jīvātman's works and their fruits to the Lord as the supreme Enjoyer and Master of all Yajñas (IX.24) which carries with it an implicit proviso that it is that Supreme Being, which is the real independent Source of impulsion of all that is thought and done by the individual : *Mattas sarvam. pravartate* (X.8) *Mayādhyakṣeṇā prakrtūh sūvate sacarācaraṁ* (*ix ic*) Mama yonir mahadbrahma tasmin garbham dadhāmi (xiv.3)

JĪVASVARŪPA AN ETERNAL EVERLASTING PRATIBIMBA OF GOD

Śankara does not accept the soul's relation to God as intrinsic to its nature (*svabhāva*) and therefore eternal and therefore indisdissoluble. He regards it as impermanent, may, even *unreal,* being contingent on the limitations imposed by beginningless Avidyā (ignorance) and therefore liable to be terminated and liquidated by right knowledge of their identity. Rāmānuja likens their relation to that of a body and the soul. The first deprives the Jīva of his eternality taught in the Gītā (acchedya, avināśi) as a distinctive entity in Adhyāyas II and VIII, and in the Śruti *Nityo nityānām* (Katha Up. ii,2,13) The body and soul relation of Rāmānuja is appli,

cable to insentient matter (*acit*) also The body may depend on the soul but the soul does not to the same extent or for ever as does the Jīva on Brahman for ever. So in the final analysis the relation has got to be treated as symbolical and not physical. Madhva's view of Bimbapratibimbabhāva has this advantage that it is symbolical. It is the Pratidimba that depends on the Bimba for its existence, perceivability and movement (Sattā pratīti and pravṛtti) and not the Bimba on the Pratibimba. The Pratibimba bears a certain measure of similarity too to the Bimba. So does the Soul who is endowed with spiritual attributes of jñāna and ānanda akin to Brahman's. *Tadguṇasāra* as the Sūtrakāra has put it Thus it seems to be the most satisfactory relation that can be conceived of. It speaks volumes of Madhva's philosophical penetration to have given deep thought to this problem and hit upon the proper solution in conformity with the evidence of the Śrutis also. He is the first Bhāṣyakāra to find the clue to it in the famous passage of the ṚgVeda *Rūpam rūpam pratirōpo babhūya* (RV. Vi, 47, 1) and in the B.S. *Ābhāsa eva* ca II 3.50) both of which he has quoted in his G.B. The etymological explanation of "ābhāsa" propounded by him later in his Anuvyākhyāna is both morphologically, semantically and metaphysically remarkable for its insight into "Vāgartha" befitting the exalted nature of the two spiritual beings involved viz. the Jīva and Brahman both immortal. The Bimbapratibimbabhāva relation explains intelligibly the significance of the statements in the Gītā which describe the Jīva as non-doer and non-enjoyer while at the same time calling upon Arjuna to fight to the finish and *do* his duty as behoves a Jñāni who owes a moral responsibility to set an example to his fellowmen on right lines.

JĪVASVARŪPA - A NIRUPĀDHIPRATIBIMBA OF ĪŚVARA

The figure of speach of Pratibimba applied to the Jīvā is suggested by way of an analogy. It is to be understood that analogies do not run on all fours. All empirical Pratibimbas (laukika-pratibimbas) like the reflection of the face in a mirror are all conditioned by and contingent on the operation of a reflecting medium (*upādhi*). This implies that the reflection though real has an origin and an end (*anitya*) being caused by an external medium and subject to its continuance. As the relation of the Jīva and Brahman is held to be eternal in the Śrutis (*nityo nityānām*) it cannot be regarded as brought about by any external medium, like Avidyā, as in Śankara's system. Moreover, the reflected image of a living being is lifeless (Jaḍa). Not so the Jiva. The reflected image is bound to disappear with the removal of the medium or its loss or the Bimba going out of the range of the *upādhi* As the relation of the Jīva and Brahman is *ex hypothesi* eternal and everlasting and as the Lord never goes out of the range of the Jīva, being all-pervasive and omnipresent, the relation between them has necessarily to be conceived as uncaused by any external medium conditions or adjuncts alien or foreign to the essential nature of the Soul. In other words, the intrinsic nature and composition of the Jīvasvarūpa itself has to be regarded as the manifesting medium (*pradarśaka*) of what the Jīva is in reality in relation to His Lord, his Bimba, *to himself*, without recourse to any medium outside his own being. Tho' one cannot see one's own face without a mirror, the pristine Jivasvarūpa, being Śuddhacit can visualise itself when freed from the meshes of Prakṛti, in the state of release and realise

the true nature of the relation in which it stands to the Lord, its Bimba. The function of a 'Svarūpopādhi' (or āntaropādhi) is to manifest the intrinsic nature of oneself to oneself. Being Caitanyasvarūpa and therefore self-luminous in the sense of being competent to know itself as the object of its own knowledge while being a knower too at the same time. There is no difficulty in the Śuddha Jiva being able to intuit the relation of Bimbapratibimba in which it stands to the Lord at the dawn of Aparokṣa. The question of how one and the same Jīvasvarūpa can turn in on its own self as it were and function as its own internal Upādhi to reveal its own relation to its Bimba, to itself (that is to say to act as both the medium (upādhi) and the one qaualified by such an upādhi (*upādhimat*) has been answered by Madhva with the help of his doctrine of Svarūpaviśeṣa which is 'Sa-viśeṣābhinna' from itself standing in the relation of an identity-in-difference to the *thing-in-itself* which permits a distinction of reference within a homogenenous whole without imposing a distinction of essence. By virtue of its self-linking and self-differentiating capacity (*Svanirvāhakatva*)5

A concept such as this is ıeeded in Advaita also to render intelligible the proposition "Satyam jñānam anantam" defining Brahman given in the Upaniṣad without breaking up the undifferenced identity of essence (*aikarasyam*) of the Advaitic Brahman. The *Pancapādikā* and the Iṣṭa*siddhi* virtually

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5. For the place and role of the concept of Viśeṣas in Madhva's philosophy See my Philosophy of Srī Madhvacharya (2nd edn.) Motilal Banarsidas, Delhi, Chap. Vii.

admit such a principle at work in the being of Brahman tho' they are understandably reluctant to give it the name of "Viśeṣa or Svarūpaviśeṣā" as their B is Nirviśeṣa.

आनन्दो विषयानुभवो नित्यत्वं चेति सन्ति धर्माः, अपृथक्त्वेपि चैवन्यात् पृथगिवावभासन्ते (PP) एवमात्मन आनन्दोऽभिन्नोपि न प्रकाशते (*Iṣṭasiddhi*)

SOME STRIKING FEATURES OF MADHVA'S GĪTĀ - BHĀṢYA

Madhva's *Gitābhāṣya* reveals in minature from the genera[l] outlines of his logic, metaphysics and methodology of Scriptural Samanvaya of the Bheda and Abheda-Śrutis. The interpretations of the Śrutis and Sūtras cited here are the same as those given or developed in his subsequent works also. This shows that while writing the Gītā-Bhāṣya, his very first work, the Ācārya had come to very definite conclusions about their import and the details to be worked out later. His passing notice and implied references to Śankara's bhāṣyas on the Upaniṣads and the Sūtras and the Gītā also confirms that he had already gone thro' them minutely and had arrived at certain definite conclusions about their inadequacies.

MADHVA'S CONTRIBUTION TO A BETTER UNDERSTANDING OF THE TRUE NATURE OF KARMA-YOGA TAUGHT IN THE GĪTĀ

The Ācārya takes a decisive step in placing the discipline of Karmayoga of the Gītā in its proper Theistic setting as envisaged by its author, not only by indentifying it with his "Niṣkāma-Karma-Yoga" but also by harnessing it organically to the devotional dedication of the fruits of such Karma to

Cod with a propes awareness of *the why* of such a dedication to Him (this reason being that He is the One Independent Agent and Enjoyer of all that is done by the creatures who are His Patibimbas). This is clarified by showing that by the very terms of its authoritative definition in the *Vyāsasmrti* and the *Manusmṛti* "Niṣkāmakarma" means Karma fortified by true knowledge of the relation in which the Jiva stands to the Lord as the All-doer and himself as his instrument (*nimittamātram*)

Niṣkāmam jñānapūrvam tu nirvttam iha cocyate

Such Jñāna as already pointed out consists in the acceptance of the Lord as the independent Agent behind all human activities as the Energiser of the Jīva (Cf. *Daivam caivātra pañcamam*) ard the ultimate enjoyer of all sanctified Karma :

Aham hi sarvayajñānām bhoktā ca Prabhureva ca

Before Madhva's times the "Nivṛtta-Karma" of the Śāstras had come to be blindly identified with "Karma-Sannyāsa" or withdrawing oneself from (*nivṛtti*) active human life and its responsibilities, by entering the Sannyāsa Āśrama. Madhva rescued Nivṛtta-Karma from the tentacles of the Sannyasa-Āśrama as such and resestablished its identity with robust, enlightened Karma-Yoga of the Gītā, not only in respect of the Gṛhastha but of all the four āśramas. He showed that Āśrama-sannyasa too is not exempt from its own share of Niṣkāmakarma (See Gītā IV, 32 and J8s c.on it).

Madhva has gone a step further than *all his predecessors* in showing how even the socalled Sa-Kama-Karma can be sublimated into Niṣkāmakarma by introducing a subtle

distinction of it into "Nitya-Kāmya" and "Vaikalpika-Kāmya" (optionally Kāmya or absolutely without Kāma). This is a highly edifying distinction and interpretation which makes it possible to transmute the entire Karmakānda of the Vedas into a program of enlightened Niṣkāmakarmayoga, as intended by the Vedas and the Gītā. This gives the clue to Madhva's refreshingly new interpretation of the seemingly downright censure of the Vedas as "Traiguṇaviṣayāḥ" in the Gītā(ii) by which the Karmasannyāsvāvins swear without stopping to consider the self-contradiction which such a summary dismissal of the Veda would entail when it comes to Kṛṣṇa's statement later on that He is the one to be primarily known by all the Vedas (Vedaiśca sarvair aham eva vedyaḥ XV 15.)

The true nature of Niṣkāmakarma as Karma-Yoga is lighted up by the knowledge of the true relation of the Souls to God. It provides the inspiration for the dedication of one's selfless Karmas as an offering to the Lord. This fact comes out with remarkable clarity from a wellknown verse in the *Pravṛtta-Samhitā* of the Pañcarātra quoted by Rāmānuja in his *Śrībhāṣya :*

तस्मात् सम्यक् परं ब्रह्म वासुदेवाख्यमव्ययम्
अस्मादवाप्यते शास्त्रात् ज्ञानपूर्वेण कर्मणा ॥

"The supreme Brahman Vāsudeva is attained by doing what is laid down in this Pancarātra-Śāstra in the from of Karma well-grounded in the knowledge of the "Supreme Being".

The Pañcarātra is spoken of in one of the verses of the *Bhāgavata* Purāṇa as wedded to the message of "Naiṣkarmaya. *Tantram Sāttvatam ācaṣṭa Naiṣkarmyam karmaṇām yataḥ* (i, 8). But judging from the great emphasis laid by the

Bhāgavata system on the scrupulous performance of the five religious duties (*pañcakāla*) as recognised by Śankara himsel in his c. on B.S. ii,2, in the course of his refutation of the Bhāgavata system (otherwise known as the Sattvata system, the "Naiṣkarmya associated with the Pañcarātra cannot certainly be taken in the sense of turning away from all Karma as binding in its nature and therefore to be up given by the wise ones but its active performnce in the humble spirit of devotion and dedication to God. This shows that Madhva is on the right track in construing the word Naiṣkarmya used in the Gītā (iii) as "Jñānapārvam Karma". The very adjunct "Jñānapūrvam" used in the verse from the *Vyāsasmṛti* quoted by Madhva and its presence in the verse quoted by Rāmānuja from the *Pravṛtta Samhitā* of the Paṅcarātra vindicates Madhva's stand that Niṣkāma-Karma is intended primarily for Jñānins who are expected to lead others *(lokasangraha)*. Hence, Arjuna who is warmly advised by the Lord to take up Karmayoga must be deemed to be a Jñāni in the estimation of Kṛṣṇa,—whatever Sankara may be pleased to think of Arjuna, to suit his own durposes.

That being so, the rider Śankara subjoins to the first quarter of "*Karmaṇyeva adhikāras te*" (ii.47) ignoring what Krsna himself says to Arjuna that he should not make the fruit of the Karma performed by him the motive for its performance (mā karmaphalahetuḥ *bhūḥ*) by putting in his own caveat : *Na jnānaniṣṭhāyām* te *tava* (Arjuna) you have no right to practise Jñānayoga). Such a prohibition is unwarranted by the terms of the two propositions Kārmaṇyeva adhikaraḥ te and its counterpart *Mā phaleṣu*. The question of *Jñā*naniṣṭhā is not at all made an issue in this context and any reference to it is therefore

irrelevant. It must therefore be rejected as a forced interpretation calculated to read *Śaṅkara's* own idea into it. Śaṅkara gives a euphemistic twist to the pronown "te" (for you) to denigrate Arjuna as a Madhyamādhikārin unfit for Jñānayoga. In refreshing contrast to this, Madhva construes the same "Te" addressed to Arjuna as signifying by extension of reference (*upalkasna*) all Jñānins in general' as class See M.GB. II.47)m

In modern times credit for being the pioneer and the most out-spoken champion of Karmayoga or Energyism as the message of the Gītā has come to be lavished on B.G. Tilak the author of the *Gītā-Rahasya*[5]. He has also been complimented for being the first to disagree with *Śankara* in regard to the status assigned by hi n to Arjuna as a Manda or a Madhyamādhikārin unfit for Jñānayoga. Readers of Madhva's Bhāṣya will see for themselves that in both these respects Tilak has been forestalled by Ācārya Madhva to whom therefore the first credit must go. Tilak seems to have had but a nodding acquamntance with Madhva's works on the Gitā and believed that he was the first to uphold Arjuna's status as a Jñāni and Karmayoga as the

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5 Read the ff. remarks of Prof. K.V. Kavishvar in his *Gitātatvadarśan* (in Marathi) "Surveying the attempts so far made to detarmine the essence of the Gītā teaching, we are confronted by two conflicting theories,–one which stands for all–out Karma–sannyāsa and the 'other placing its faith in Karmayoga' out and out. Śankara is the protagonist of the former view and Tilak is acknowledged to be the leader of the other school" (Translated from the Marathi original p.11.1951)

central theme of the Gītā. His summary disposal of all the earlier Bhāṣyakāras as "docteine supporting commentators" confirms this.

SANNYĀSA-YOGA AND SANNYĀSA-ĀŚRAMA ARE NOT THE SAME

Another stand taken by Madhva in his Gītābhāṣya to which modern enlightened opinion is increasingly veering round but which must have seemed novel and revolutionary to men of Madhva's times is that the Sannyāsa-Yoga taught in the Gītā is not to be confounded with the adoption of the way of life of the ascetic or the fourth order (Yatyāśrama). One can be a true Sannyāsin in the Gītā-sense of the term without donning the orange robes and retiring from Gṛhastha-Āśrama (or householder's life) In his commentary on the Gītā Madhva removes the common misconception prevailing even among the "learned circles" that the one who has adopted the Yatyāśrama is "without fire and without kriyā". This does not mean that Madhva did not hold the Sannyāsa-Āśāama as such in high esteem in the Hindu view of life. For he himself was a Sannyasin by choice. His balanced views on the subject therefore deserve eareful consideration.

NISKĀMA-KARMA AS JNĀNOTTARA-KARMA

Perhaps the most outstanding distinction of Madhva as the protoganist of Niṣkāma-karmayoga is to be found in his giving the highest place to the continued performance of such Niṣkāmakarma of one's station in life by an aspirant to Mokṣa *even after he* has attained direct-God-vision (*aparokṣajñāna*). The beautiful phrase "Jñānottara-Karma" is itself a happy coinage of Madhva, in Vedanta literature. It has its bearing

on the welling up of the innate bliss (svarūpānanda) of souls in the state of Mokṣa, in the philosophy of Madhva. This phrase has rightly found its way into the subsequent Bhakti literature of some of the great Saints of Maharashsra.

Today the call of the world's Intellectuale is for selfless and enlightened work and service to mankind. Madhva would put in that Man has to be served thro' God He has given sufficient hints consistent with the natural gradations among men as to now best this could be done.

DEEPER LEVELS OF DIVINE IMMANENCE BROUGHT TO LIGHT

Some intriguing pronouncements in the Gītā (ii.27; xii.28 tend to enthrone Jaḍa-Prakṛti-Vāda making Jada-Prakṛti (the insentient Matter) the one independent Causal principle at wrik in the Cosmos. This kind of Prakṛtivāda threatens to banish both the Jivas and the Paramātman from the metaphysical field and reduces them to sheer impotence, in the name of "SĀNKHYA-JNĀNA". No serious student of the Gītā can however be happy or at peace with such a climax. Other commentators have half-heartedly tried to remedy the situation. They have only complicated it with their own mental reservations in favor of the Prakṛti or of an essentially inactive self (niṣkriya-ātmā). It is to Madhva we have to turn for a well-defined and balanced assignment of proper places and roles to each of these three within the framework of the philosophy of the Gītā, in keeping with the indisputable independence of the Lord and without in any way making the role os the other *two less true or untrue*. In this context Madhva's *Gītā-Tātparya* enlightens us with a picturesque and speaking illustration of the cow. the udder and the milkman :

Pumān dogdhā ca gaur dogdhrī stano dogdhetivat kramāt quoted from the *Brahmatarka*,

PREVAILING MISCONCEPTIONS ABOUT THE PARĀ AND APARĀ PRAKṚTIS CLEARED

Many a traditional commentator and modern scholars on the Gītā have held that the Cit and the Acit (souls and matter) which are opposed to each other in their natures form part of the nature of the Deity as its higher and lower natures or essence or being. In the first place, this offends against the homogeneity of the supreme Reality (its *aikarasya*) to saddle it with two antagonistic natures– one sentient and the other insentient (as most of the commentators have done) Moreover, the Acit Prakṛti according to the Gītā is one while the Jīvas are many in essence. The use of the singular to refer to the Jīvas as Parā–Prakṛti would not be in order. Further, this Parā–Prakṛti has been described here as supporting the whole cosmos (*yayedam dhāryate jagat*). It would be preposterous to speak of the Jīvas who get entangled in the meshes of –Prakṛti and struggle to extricate themselves from it as bearing or supporting the whole world.

Madhva therefore comes to the conclusion that as one of these two 'Prakṛtis' has been called Aparā–Prakṛti the Parā Prakṛti must be the one that has jurisdiction over it and controls it from within as its Abhimānidevatā. In other words, the Parā–Prakṛti must be one that is superior to the Jīvas as well as the Jaḍa Prakṛti and is itself subject to the Lord. Madhva therefore identifies it with the Cit–Prakṛti. Śrī–Tattva is an accepted doctrine of Upaniṣadic cosmology and has support of the Brahmasūtras as well (B. S. II.). The subordination of both the Cetana and Acetana Prakṛtis thus

serves to underline the all-transcendence of the supreme Lord (*viśvataḥ paramam*). The possessive pronoun 'Me Prakṛtiḥ" simply means that the two Prakṛtis are subject to the Lord and not that they are two constituents of his essence or Being. Just as we say this is my house or my car.

SATTVĀNURŪPĀ ŚRADDHĀ

Talking about the doctrine of the three Śraddhās, the statement: *Sattvānurūpa sarvasyā śraddhā bhavati* (xvii. 3), These Śraddhās are in accordance with the "Sattva" of each individual. Many commentators have glibly assumed that this "Sattva" stands for one of the three guṇas or constituents of Jaḍa-Prakṛti (as in the Sānkhya system). This is far from tenable. For then "Sattva" will signify but one of the three Guṇas of Prakṛti. But cosmic life in its entirety is the outcome of the commingling of all the three Guṇas of Prakṛti and is not the product of only one of them viz. Sattva. All created beings would thus be of the unifrom nature of Sattva and therefore "Sāttvikas" so much so that the distinction made by the Gītā itself in speaking of some of them as Sāttvikas and others as Rājasas and of yet others as "Tāmasas", the first going upwards, the third downwards and the second standing in the middle (XIV. 18) in their spiritual career would be meaningless.

Therefore, the term "Sattva" here must signify some other principle somothing not partaking of the nature of Jaḍa-Prakṛti or its constituents. The commentaries of Śaṇkara and Rāmānuja afford no help in unravelling this mystery. Aurobindo calls this "Sattvam" *the stuff of one's nature or being*. This means we have

to go beyond the guṇas of Prakṛti to identify what this Sattva can be. Aurobindo does not pursue or probe the matter further and leaves it tentatively vague.

Madhva, as usual, takes the bull by the horns. He is forthright in telling us that "Sattva" here signifies the Jīvasvarūpa as such which varies with each one and is not uniform or the same in all. The use of the term "Sattvam" in the sense of the living being (Cetana) is well attested in Sanskrit language and literature, as in the *Paiṅgirahasya-Brāhmaṇa*, Kālidasa's *Raghuvamśa* and the *Amarakośa*. Madhva's Bhāṣya renders it as "Cittam" which is more explicitly rendered as "Jīva-Caitanyam" by his commentator Jayatīrtha, as the same difficulties will arise if Cittam is understood in the sense of the mind-stuff or its modifications. The acceptance of the doctrine of threefold distinction of Sattva or Śraddhā in the stuff of being of Souls leads to the corollary of Jīva-Traividhya postulated by Madhva.

CONCLUSION

It would be quite clear from the foregoing survey of the salient features of Madhva's Bhāṣya on the Gītā, evan at random, that it throws much new and refreshingly original light on many sadly neglected areas of the original and opens up many fresh and hitherto unsuspected or undiscovered vistas of its practical and theoretical philosophy. One feels satisfied after diving into the contents of his Bhāsya. that here one is at last face to face with the heart of the Gītā and that the author has not a bit exaggerated when he says "Gitārtham vakṣyāmi (leṣataḥ). In simple unostentatious language the heart of the Gitā is revealed to the earnest seekers of truth, without mincing matters.

This Introduction is far from being exhaustive. I have left out many many other equally thought-provoking improvements in the interpretation of several other topics such as the Kṣetra-kṣetrajñayoga, Puruṣottamayoga and others. The inadequacies of the earlier interpretations of the Gītā which have come down to us and brought out here will bear out the justice of Jaya-tīrtha's observation :

Anyaiḥ svapakṣanikṣiptadṛṣṭibhiḥ svābhiprāyo Gītārthatvena āropya uktaḥ Aham tu Gītārtham eva vakṣyāmi iti sūcanāt.

Tha English version of Madhva's Gitabhāsya attempted here is sure to be helpful to a very large number of persons who have not the necessary equipment to read and understand the original Sanskrit text of the Ācārya's Bhāṣya with its added difficulty of terseness It would also attract the attention of all those genuinely intereted in the varieus facets of Vedanta philosophy and wanting to know what this great stalwart of Vedantic Theism has to tell his countrymen and humanity in general about the perennial problems of religion and philosophy.

The Gītā - Bhāṣyas of Śankara and Rāmānuja are available in their English versions. So far Madhva's Bhāṣya has not had that advantage. I have addressed myself to this task of filling this gap not without hesitation and diffidence about my competence in view of the tantalising brevity of the original.

I have benefited immensely from the illuminating commentary of Śrī Jayatīrtha on the Bhāṣya and two important glosses thereon in trying to bring out the hidden sense of the expressions and the nuances of thought. I will not say that

my translation of the Bhāṣya is perfect or needs no improvement. It is for the Sahṛdayas and the Parīkṣakas to judge.

The Translation has been attempted and undertaken in response to the friendly pressure of my esteemed friend Śrī K. Raghupati Rao of Dharmaprakash, Madras. I have been buoyed up to persevere with this none too easy a task by his keen and sustained interest and enthusiasm in its progress and completion.

The printing and publication of the work after its acceptance by the Publishers has been unconscionably delayed for more than four years. I apologise to the public for this delay.

Keeping in mind the needs of the modern readers, every effort has been made to trace the numerous quotations to their extant sources. The gaps of thought and expression in the original have been supplied with the help of Jayatīrtha's commentary to draw out the continuity of thought. Some alternative explantions of verses given in the companion volume to the Bhāṣya viz. Madhva's Gītā-Tātparya have been referred to where necesasry. Implied references to the interpretations of Śankara, Rāmānuja and Bhāskara in the original have been made explicit on important issues. Till recently the Gītā-Bhāṣya of the Vedantin Bhaskara was practically unknown and Jayatīrtha's references to his interpretations were the only source of information available to us about the views of this commentator on some points, which I had brought to the notice of scholars in a couple of papers on the subject of Bhaskara A Forgotten Commentator the Gītā in the *Indian Historical* quarterly, Calcutta

as early as 1933 which attracted the attention of Prof. Otto Schrader of the Kiel university (Germany) Years later a fragment of Bhāskara's Bhāsya on the Gītā has been published by Dr. Subhadra Jha. The views of modern scholars and exponents of the Gītā have been discussed here and there to add to the usefulness of the work from a wider perspective. These are mostly relegated to the footnotes so that these "asides" may not break the continuity of thought of the original.

Nabhaḥ patantyātmasamam patatriṇaḥ. Birds fly in the air as high as their wings can take them. I am no exception.

My most pleasant duty now is to place on reverd my sincere thanks to my esteemed friend Sri R. V. Murthy of Bombay, the President of the Akhila Bharata Madhvamahamandal and its former Secretary Sri N. Krishnasvami for getting this translation published under the auspices of the Anandatīrtha Prataisthana of the A. B. M. M. and to the present Secretary Sri K.R Jayatirtha for speeding up its completion after he has taken charge as Secretary.

I acknowledge with thanks the donation of Rs. 1500 by the late Mrs. Kumudvati Bai, mother of Sri N. S. Chakrapani of the Indian Air Lines Bombay for purchase of reference books and original texts of this project.

To the moving spirit of the Mahamandal, the dynamic and winsome personality of Śri Viśveśa Tīrtha Svāmīji of the Śrī Pejāvar Mutt of Udupi I owe an eternal debt of gratitude which can never be expressed in words. In 1950 on

the eve of his first Paryāya he had commissioned me (the then Principal of the Sanskrit College, Udupi) to write an English Introduction to the first edition of the *Madhvavijaya* with the commentary of Viśvapati Tīrtha one of the later Pontiffs of the Pejāvar Mutt. I have received many tokens of his genuine affection and goodwill and encouragement to my research work and publications pertaining to the philosophy of Śrī Madhva all these years and I consider his acceptance of this Translation of Ācārya Madhva's first work on the Gītā for publication in the ĀNANDATĪRTHA PRATIṢṬHĀNA the crowning act of his unbounded grace and graciousness, to which he has added another by writing a Foreword to my work in ready response to my request. I can only offer him my prostrations at his holy feet in the words of the Śruti.

भूयिष्ठां ते नमउक्तिं विधेम ॥

Ranga Dhāma **—(Dr.) B. N. K. Sharma**
111/272 Raja Street
COIMBATORE-641001

Part I

ENGLISH RENDERING

INTRODUCTORY

MAKING my obeisance to the Supreme Deity Nārāyaṇa who is wholly free from all imperfections at all times and is infinite in space and time and in His auspicious attributes and to my own Preceptor Śrī Vedavyāsa (*ān*), I shall now briefly expound the meaning of the Gītā.

The Lord Nārāyaṇa, endowed with fulness of wisdom, sovereignty and other attributes, manifested Himself as Vyāsa to teach the path of duty and of the saving knowledge for the benefit of deserving souls who had lost sight of Nivṛitti-Dharma and Jñāna,—in response to the representation made to Him by Brahmā, Rudra, Indra and other gods, out of compassion for them.

The compassionate one composed the Mahābhārata-Śāstra, with whose aid persons ineligible for the study of the Vedas, like women and Śūdras, suffering births and deaths for want of the saving knowledge and the consequent inability to find the right means of realizing the desirable values of life and

eschewing the undesirable, may obtain release from Samsāra thro' right knowledge and pursuit of Nivṛitti Dharma.[1]

This Śāstra *(Mahābhārata)* embodies, in addition, truths and facts not proclaimed in the Vedas but open to God's own immediate perception. Hence, its thought-content is of such a nature as to be both within the range of ordinary comprehension and beyond it. Its chief content of thought is Divine Majesty which is esoteric. Its exposition of Dharma and other values is to bring Divine Majesty into focus and relief.

All this has been set forth in the following authorities: "The Lords of the world Brahmā, Rudra and others, perceiving the women and other folk suffering in Samsāra without the right to study and know the meaning of the Vedas, prayed to the Supreme Puruṣottama, on their behalf. Responding graciously, the Lord manifested Himself as Vyāsa and composed the fifth Veda *(Mahābhārata)* surpassing the others. It contains truths comprehended by Him and by other Avatārs and which are not confined to the Vedas alone, being intuited by immediate Divine knowledge and consistent withal with the revealed Vedas. The premier Śāstra is diversified as *Bhārata, Pañcarātra, Mūlarāmāyaṇa* and *Bhāgavata Purāṇa,* carrying an integrated message". *(Nārāyaṇa-Aṣṭākṣara-Kalpa)*.

1. For Nivritta Karma or Nivrittidharma see the Bhasya on Adhy. III 1-5.

The *Upanāradīya* says: "Even Bṛhaspati knows it not entirely, tho' everyone knows a little of it. Sages declare the Mahābhārata embodies several (deep) meanings. The *Nāradīya* reads "Lord Viṣṇu at the request of Brahmā and others composed the Mahābhārata. It carries ten meanings all over—not comprehensible to all." The *Skānda Purāṇa* says: The Lord composed the *Bhārata* as the fifth Veda, having ten meanings at least. Its primary theme is Viṣṇu. It has everywhere an esoteric meaning and is superior to the Vedas."

All this is decisively established by the following texts also. "Should a twice-born master the four Vedas with their subsidiaries and their Upaniṣads without a sound knowledge of the Purāṇas, he cannot be considered a wise man". (*Skānda*, Prabhāskhaṇḍa) "One should expound Vedas with the help of Itihāsas and Purāṇas. The Veda shrinks from the shallow ill-equipped exponent, lest he should pervert its views". *(Vṛddha Manu)* "The learned ones hold that the Mahābhārata has three different focalizations of meaning-the moral, the narrative and the philosophical". (Mbh. I. 1. 50) "Once Brahmā and the other gods and the Ṛṣis, coming together, weighed the Bhārata against the Vedas in a balance. At the bidding of Vyāsa himself the Bhārata weighed more on the occasion. In view of its intrinsic worth and weightiness, then, it is called 'Bhārata the great" *(Mahābhārata)*. One who understands this etymological significance of the work becomes cleansed of his sins". "Whatever is there in the Bhārata can be

found in other (Śāstra) works. But what is not to be found in it cannot be found anywhere else", "The Epic whose quintessence is found in the Virāta and Udyoga Parvans" (Mbh. I) and so on.

The pre-eminence of the Bhārata is determinable by (1) reflecting on the foregoing texts of the Epic itself (2) on the significance attaching to its orderly transmission from teacher to pupil among Ṛṣis (like Vaiśampāyana), (3) on its study and dissemination by (Paramahamsas like) Nārada and (4) the logical reason for the eulogisation of the Bhārata, externally in some other Purāṇic work (like the *Viṣṇu Purāṇa)* to the effect: "who else but the Supreme Nārāyaṇa could be the author of the Mahābhārata"-which by implication establishes the intrinsic merit of the work. Else, how can there be cleansing of all one's sins by a mere understanding of its etymology? That such a result is attained is borne out be experience. The reasons for the Mahābhārata not being producible by any one other than the Supreme Being Nārāyaṇa-Vyāsa himself can only be its embodying truths perceived by the immediate vision of the Supreme being. Such praise cannot be regarded as an exaggeration, as it comes from an external source. Nor can it be mere praise of authorship, as such authorship is to be found in other cases also. The only way in which the praise in question can be rendered meaningful is by making it signify that Vyāsa the author of the Mahābhārata must be the Supreme Narayana Himself because he has produced

a work (like the *Mahābhārata)*, which cannot be produced by anyone other than Nārāyaṇa himself.

Into such a work the illustrious Vyāsa (has) dovetailed the Gita which is (sweet like) the honey of the celestial Pārijāta flower (viz. the great Epic) in the form of a dialogue between Vāsudeva and Arjuna epitomizing the message of the whole Epic.

The *Mahākauramā* says "Among Śāstras, the Bhārata excels. The *Gītā* and the *Viṣṇusahasranāma* excel other parts of the Epic. These two should be studied and recited by all. The *Anugītā* has it- "The discipline taught in the Gītā is competent to lead to true knowledge of the nature of Brahman. The same (discipline) practised *after* one has attained true knowledge is competent to usher in the full manifestation of one's Svarūpānanda in Mokṣa." (Āś. 17. 11)

SANKHYA - YOGA

ON THE battlefield of Kurukṣetra, when Arjuna had sunk in his chariot drawn up between the two armies, swept by a sudden wave of grief and despondency and was caught in a snare of misplaced attachment towards kith and kin, which had for the moment, deprived him of his sense of duty, perspective and responsibility, the Lord spoke to him as follows:

II. 11. *"Prajnāvādān bhāsase"* is admonitory. It means you are giving arguments of your own (limited) understanding not drawn from Śāstra[1] or the instruction of competent teachers.[2]

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1. Cf. *Gita*, xvi. 24.

2 Rudolph Otto's (*Original Gita*, pp.280-81) comment against this that "the Lord's words were only meant to stress that human reflection and judgment are incapable of insight into God'a eternal decree and *not* that Arjuna's words were *not* derived from the position of the Sastras or the instruction of Acaryas" as explained by Jayatirtha, makes no difference. For, in the last analysis, the nature of God's decree and purpose in seeing the battle of Kuruksetra fought to the finish, with Arjuna as *his* "instru ment" cannot be known by any mortal mind except thro' the Sastra or its communication by an authentic teacher. The Lord Himself makes this clear in xvi. 24. J's explanation is based on these grounds.

II. 12. Why are 'they' not fit to be grieved for? Because wise men do not grieve over those who are about to die—just as they would not, over the living. What is the justification for making such a statement? It is this that the Souls are beginningless and immortal. As the Lord is instructing the whole of humanity thro' Arjuna, He is here establishing the truth of the eternal existenc of Jīvas on the analogy of His own accepted etrnality of being, as God. As the eternality of God is not in doubt, it is cited as an illustration in formulating the logical proposition:- Just at I am eternal, as is well-established in the Vedantic texts, so too are you and these rulers of men and chieftains.[3]

II. 13. But then, in order to establish the eternality of Jīvas by inference or analogy, it should first of all be demonstrated that there is (such a being as) a self different from the body in which it is supposed to reside. As that is still unproved, how

3 It may be asked will not those who come to know of God's eternality thro' Vedantic texts, know the eternality of Jivas also from the same source? Where then is the need to *establish it here?* The answer is-it is doubtless true that the Vedantic texts proclaim both God and Souls to be eternal; yet the use of the selective genitive case in statements like 'The eternal of the eternals' (*Katha Up. II.2.13*) which represent Jivas to be 'eternal' and God to be *superlatively eternal* may induce some shallow wits to conclude that as eternality signifies absence of destruction and absence does not admit of degrees of 'more' or 'less' the intention of the sruti is that God alone is eternal in the true sense of the term and that the Soul's eternality is not to be taken literally. The pronouncement in Gita (II.13 d) is intended to disabuse the mind of such misconceptions and establish the eternality of Jivas also in the full sense of the term. (*Jayatirtha, Prameyadipika).*

could it be taken for granted (in going on to establish its *eternality*)? This (point) is met by the verse: *Dehino asmin yathā dehe*" (II.13) :-

One knows by apperception, the unity of his being amidst the different experiences he has gone through in and through the changes which his body has passed from childhood to old age. The unity of the self with reference to its experiences in its different lives that have gone before or have to be gone through is likewise on the same foothing.

The last quarter "*Dhiras tatra no muhyati*" (The wise ones do not become perplexed by such views) shows by implication the inadequacy of other views against the existence of the self as distinct from its physical body and its appurtenances, by way of reinforcing the truth of the Soul's existence apart from the body :-

It cannot be supposed (for instance) that the experiences of childhood and old age are coordinated and intuited by the inanimate body itself as such. No such intuition is verifiable in a dead body. Il canno tbe contended that the absence of such coordinated intuition of experiences in the dead body is due to the cessation of the functioning of the vital airs and the sense organs and metabolic activity and that in normal experience it is the body which passes judgements like "I am a man". There is no evidence of experience of any knowledge or of external pleasure or pain, love or aversion, in conditions like deep sleep, in spite of the continuance of the digestive,

respiratory and other functions of the body and the vital airs. The same limitation stands in the way of attributing self-consciousness and power of apperception to the mind (whose functioning also is not in evidence in deep sleep). It cannot be argued that by the some token "the self" too will have to be set down as incapable of intuitive power. The absence of external awareness in deep sleep can be explained as due to the temporary suspension of the contact of the self with the mind which does not therefore deprive the self of its power of self-consciousness. It will not help to rejoin against this that there is no external consciousness in deep sleep because the mind (as the conscious principle) is disconnected with the self - and not the other way about. Such an argument would still necessitate the acceptance of the self as a distinct entity from the mind! Moreover, the mind is only an *instrument of cognition*. It is not a cogniser - just as firewood used for cooking is only a means and not the agent. This will be clear from judgments like 'I know with my mind' 'I see with my eyes'.

The distinction of the self from the body is also established by Śrutis (like *Chān. Up*. VIII. 6.5). The validity of Śruti as verbal testimony has got to be accepted as being intrinsic to it - as in respect of sense perception and inference (under right conditions).

The validity of Śruti cannot be disputed as in the case of statements made by the Buddhist or the Cārt vāka. For the Śrutis are authorless. And it is no-

permissible to attribute human failings like ignorance, organic defects, intention to mislead and so on, to an authorless source of knowledge (such as the Śruti).

Further, without accepting some authoritative statement as authorless, it will not be possible to prove the binding character of and sanction behind supersensuous values of right and wrong - which are accepted by most of the religious and philosophic systems of the world and by the thinking section of humanity. No philosopher who refuses to acknowledge these values can be recognized as a thinker or a system-builder worth his pains. For, in the absence of acceptance of such supersensuous values, the system of thought propounded by him will be futile. One cannot argue irresponsibly - let there be no right or wrong as there is no evidence of their presence. The universal acceptance of right and wrong, the moral and the immoral is sufficient proof of their existence. Universally accepted values cannot be negatived without convincing proofs. It cannot be that their prevalence is delusive. Universal acceptance of a value is itself proof of its authenticity.

If the validity of verbal testimony or inference as such is disputed, there will be an end of all commerce of life based on inference, or the spoken and the written word. It is only after knowing for certain that X hears him correctly that Y can speak to him purposefully. Since what passes in the mind of one is hidden from another, one can only go by the indica-

tions given by the reaction to one's words, by another in holding further commerce with him. A doubting Thomas can have nothing but delusion facing him all round.

Moreover, the negation of values of right and wrong in life would open the door to unmitigated misery all round, by leading to a reign of terror, promiscuity and exploitation of the weak by the strong.

One has thus ultimately to accept the existence of the moral values of right and wrong. The sanction behind such values has, in the final analysis, to be traced to an impersonal source. To derive such sanction from a personal source is to expose it to defects to which a personal source is necessarily liable. In such cases it is not posssible to assert its irrefragability on one's own personal authority. One need not fear on that account that any one can get away with tall claims of impersonal authority to whatever words or statements he may choose to exalt to such a status. The authoritativeness of the Vedas as impersonal sources of Dharma goes back to honoured acceptance from time immemorial. Hence its validity. Therefore, the wise man of strong mind will not be swayed by spurious arguments of those who have no faith in the existence of the Soul as distinct from the body or the universally binding nature of the values of right and wrong. (He will know how to fight for the upholding of Dharma in a crisis - such as faces Arjuna).

The foregoing verses (II. 12-13) can also be interpreted in a different way-as *infra :*

Is Arjuna's grief on account of the (supposed) destruction of the self (in fighting) or the possible destruction of the bodies of his kith and kin in the fighting? It cannot be for the first reason as the Jīvas are eternal and indestructible. This is conveyed by the verse : *Na tve vāham* (II.12).

Nor can the grief be due to the possible destruction of their bodies in the war. This is explained by verse 13 (as follows) :

There is no appreciable grief when one quietly (involuntarily) surrenders his youthful body and enters upon old age and feels compensated for the loss of the earlier body. One should feel similarly compensated by getting a new body after giving up the wounded or decrepit body after death and should not grieve. [4]

II 14. Tho' in view of the soul's indestructibility, there is no fear of loss of self, there is still cause for grief on account of seeing the near and dear ones wounded or maimed or having no more opportunities of seeing them alive or conversing with them. This objection is set aside by *Mātrāsparśāstu Kaunteya*.....(II.14).

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4 In the first case, there is passing of the body from one stage to to another. In the second case, it is the pasing of the body *as a whole* – giving place to a new one. The principle is the same and the difference should not be made much of. (Jaya tirtha. *GBt)*.

"Mātrāh" are objects experienced through the senses. "*Sparśāh*" are the appropriate contacts of such objects with the appropriate organs. The question is 'Do these, *by themselves*, give rise to feelings of heat and cold, pleasure and pain? (Surely *not*)! It is well known that the self experiences the feelings of pleasure and pain only on account of the contacts of heat and and cold and other sensations. But it does not do so merely by the presence of such contacts. How is that? Because the power of sense-object-contacts to give rise to feelings of pleasure or pain, heat and cold is *variable and not constant*, being subject to change or "coming and going" (*āgamāpāyi*). If, on the contrary, such contacts (*mātrāsparśāh*) should be in a position to produce the sensations of heat and cold, pleasure and pain, in the self, *by themselves (svatah)*, they should be able to do so even in the state of deep sleep. So far as we all know, they are able to do so *only* in the waking and dream states, when the self exhibits a deep-lying personal attachment (*abhimāna*) to the body and *not* at other times (as in deep sleep or swoon when no such attachment is in evidence). As the sensations of heat and cold are thus strictly concomitant with the presence or absence of *abhimāna*, accompanied by appropriate contacts (*mātrāsparśāh*), they should be ascribed to the presence or absence of the potent factor of *abhimāna*, of course, along with *mātrāsparśa*. It should thus be clear that 'mātrāsparśas', by themselves, in the absence of the potent factor of *abhimāna* will be powerless to produce the reactions of the agreeable or disagreeable in the self. The self has no intimate connection with external

knowledge, pleasure or pain as they are the states of the mind, intuited by the self in its capacity as 'Sāk i'. They do not inhere in the self. The self's relation to them is one of Apperceiver of the object of its knowledge and nothing more.

The (additional) adjective "anitya" is to make it clear that the "coming and going" of sensations of heat and cold, pleasure or pain is not a continued series of states like a perenuial stream of the Gangā, but one in which the series itself is interrnpted (as the output of flowers in certain seasons). The sensations of external pleasure and pain cease altogether in states such as deep sleep, swoon and samādhi.

In this way, the self's (excessive) deluded attachment to the body and its states in terms of their being its personal possessions independently of tho will of God, is the basic cause of grief and suffering. To one who sets himself free from such delusive attachment, the death of one's friends or relatives will not be a source of grief. Therefore (Arjuna) lāy āside this personal attachment (*abhimāna*) and render unfruitful these sensations of (grief) heat and cold, pleasure and pain.

II. 15 Verse 15 draws attentien to the spiritua benefit to one who succeeds in making the contacts o sense objects futile, (as advised in Ver. 14)

The man (*'purusa'*) whom they are powerless to sway, while he is *in the living body* is fit for immor

tality. '*Purusa*' here is used in its etymological sense (as above)[5]. Without the bodily connection there is no room for any of us suffering. The real merit of being a 'Purusa' lies then in being able to face the opposites of heat and cold, pleasure and pain without undue personal attachment.

How does that help? By coming to regard pleasure and pain *equally* - (by keeping sensory pleasures at arms length, as being injurious to spiritual well-being, in the same way as one would keep the unpleasant, at arms length). How is such a state of mind to be achieved? By courage of restraint. (i.e. by not going into raptures when pleasures come or feeling sore when there is pain or disappointment.

(The eternality of selves wasinf erentially established in II. 12, by including the Lord Himself in the minor term. The inference is now supported by citing accredited instances of the existence of other eternals for purposes of verification of *Vyāpti* or concomitance between the reason and the predicate.)

II. 16 It was argued the self is eternal because it is without a beginning. This needs to be clarified as to whether only the self is eternal or whether there are also other entities which are eternal. In the former case, the inference will suffer for want of an observed

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[5] Cf. स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयः

(*Brh. Up.* II. 5. 18)

instance to verify the logical concomitance *(Vyāpti)* In the latter case, we should have proof of the existence of such others.

The Lord answers these objections by giving more than one valid example of the existence of eternal and beginningless entities to establish his earlier thesis by way of *anvayāvaptii* saying *(1) "Na asato vidyate abhāvo (2) "Na abhāvo vidyate satah"*.

The expression 'asat' here denotes Prakrti the material caese of the world and 'sat' denotes Brahman. There is no antecedent or subsequent nonexistence of *either* of them. This is borne out by scriptural texts such as 'Prakrti; Paramātman and Time are eternal O blessed one' *(Śri Viṣṇu Purāṇa)*. The separate predication about the absence of the nonexistence of Prakrti and Brahman (in two different sentences, instead of making a single predication with reference to both in a single proposition) is to emphasize the point at issue that there are several other entities besides the Jīva which are beginningless and eternal. *

That the expression 'asat' has the meaning of (material) 'cause' of the world can be seen from the following text of the *Bhāgavata Purāna:* (i.2.30) : 'By His intilligent will the Supreme Person created this world with the stuff of Prakrti, possessing the three qualities and partaking of the dual nature of being (*asat* the unmanifested (causal state) and (sat)

*Fo r similar references. See Gita II. 23 i 24 i II. 62.

the manifested state (of effects. The Śruti text 'From the 'asat' the 'sat' was born' (Chan. up, VI. 2.1) has this sense *also.* The causal state (of Prakrti) is designated as 'asat' (lit. non-existent) as its evolutionary developments are *then* in their potential condition. The fact that Mūlaprakṛti and Brahman have an eternal existence is perceived by the knowers of truth and their teaching on the point coming down from generations is cited here as adequate authority for the proposition. The expression 'anta' in Verse 16, therefore, means "their finding on the question" (and not a limitation or destruction of Sat and Asat).

II 17. Why trouble to give specific instances, severally, (of Prakrti, Paramātman and Kāla) as eternals in support of the Vyāpti ? In principle, whatever is spatially omnipresent must indeed be eternal, such as for example, the articulated sounds of language, space, time and others. This is conveyed by the words - "Know that to be absolutely indestructible (and eternal) by which all this is pervaded (II.17). [6]

The second half is not redundant in sense, The first half speaks of indestructibility by nature and the second negatives possibility of destruction in exceptional circumstances (as indicated by the further predication "no one can *bring about* the destruction of this (Jiva) which is irreducible".

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6 This brings some other entities also besides Brahman under the scope of this principle.

II 18. The idea of the Soul being an image (*pratibimba*) of God follows as a corollary from the establishment of its beginningless eternality on the *analogy* of the eternality of Kṛṣṇa himself as God, implied in II.12.

This is now reinforced in II. 18, by disarming an objection which tries to call into question the relation of Bimbapratibimbabhāva between God and Soul on the ground of the admitted destructibility of the *bodies* of Jīvas.

While fully conceding the destructibility of the physical bodies of Jīvas, the *Gītā* justifies the eternal and indissoluble relation of Bimbapratibimbabhāva between God and Soul with the help of the concept of "natural and eternal upādhis", which partake of the essence of the self. [The Bhāṣya draws out the significant points of this concept of "Nityopādhis" by an in-depth study of some of the keywords of II.18 and analysis of their import as follows]:

Is there a chance then for some of *these* bodies to be eternal to justify the eternal existence of Jīvas ? No. "These" are all destructible (II. 18 a). So there should be destruction of the Self like the destruction of a reflected image (*pratibimba*) following the destruction of the reflecting medium. (*upādhi*) such as a mirror. *But this does not happen in the case of the Jīva who continues to be eternal* in spite of the destruction of his physical bodies. This shows that his physical bodies are *not* the factors which determine

his indissoluable relation of prototype and ectype (*Bimbapratibimbabhāva*) to God.

As the words "Śarīriṇo dehāh" read logether do not make good sense as the soul, in its true form, is bodiless, the term " Śarīrin" has to be understood as intended to mark off God from the individual Soul (which is subject to embodiment).

Let there be the destruction of the self, then, due to unforeseeable or accidental causes. No, For it is by nature and in essence indestructible. On what ground should this be so ? Because the Jīva is *similar (sarūpa)* to the omnipresent Lord.[7]

There cannot possibly be any destruction of a reflected image *(pratibimba)* such as the Jīva, so long as the nearness of range between the reflecting medium and the object (*bimba*) is not cut off and the medium too is intact. (These conditions are fulfilled in respect of the Jīva because), In the present case there is no possibility of the Self going out of the range of the omnipresent Lord. Consequently, there is no prospect of the cessation of the reflection. As for the medium, the Jīvasvarūpa itself is capable of functioning as its own medium (by the power of its own Svarūpa-Viśeṣas).

[Tho' the state of Mokṣa is conceived in the Śaśtras as one of termination of Upādhis] it should be noted that thcre is a permanent upādhi (which

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7 अप्रमेयेश्वरसरूपत्वात् (M. *GB*)

determines the Jīva's relation of Pratibimbatva to God which consists in the Jīva's ontological dependence on God and bearing a measure of likeness of attributes to Him). This is confirmed by the statement, "When release is attained, the physical upādhis are terminated. Endowed with an eternal upādhi in the form of pure intelligence which is part of his selfhood, the Jīva remains forever a Pratibimba of Keśava"

II 19. The purpose of II. 19 is not to reiterate the eternality of Self but to make it clear that the conventional notion about X being killed by Y is mistaken with reference to the Self. For, it should be clear from the reasons already adduced, such as the eternality of the Bimba and the permanence of the closeness of range between the Bimba and Pratibimba and others, that there is no independent initiative in respect of either the act of killing or getting killed-in short, in respect of *any* act of the Jīva. For, the relation of Pratibimbatva presupposes dependence of the Pratibimba on the Bimba. The Pratibimba cannot act *independently of the Bimba.* Its activity, such as it is, is dependent on that of the original. The Śruti also says, "God enables the Self to meditate on Him, ever so slightly (Brh. Up. IV 3 7).

II. 20 The eternality of Jīva is confirmed by the Lord with a quotation from the Śruti *(Katha. Up. 12. 18)* The words 'Nāyam bhūtvā bhavttā vā na bhūyah' of the text conveys the sense that the Jīva does not possess the power of assuming a state of

becoming from a natural state of being, as God's knowldge is able to. That God's knowledge has such ā power of being and becomnig at the same time is seen from Śruti and Smrit texts such as 'It perceived' *Chān.Up.* VI. 2. 3). 'The Supreme Being who is of the nature of intelligence which does not diminish or is lost at any time, place or in any state, rither by itself or on account of external causes' *(Bhāgavata, III. 7. 5).*

The expression 'Śāśvat*a*' is not rendered superfluous by "ajo nityah". For, it establishes that the Jīva has no origination or destruction due to the origination or termination of the nearness of range between the Bimba and the Upādhis whereas 'aja and 'nitya' establish the truth of the Jīva having no birth or destruction as a result of the origination or destuction of his Bimba (which is God Himself). Similarly, the expression "Purāṇah" (unborn) does not render "ajah" superfluous. It is intended to answer the question as to how if the Jīva is without the power of becoming in addilion to being at the same time, is spoken of as being "born" at all, The answer is that the Jīva is said to be born in the limited sense of acquiring a body *('purāṇah'* from *puram deham aṇati).* In spite of acquiring bodies, the Jīva is still said to be not killing or getting killed when the body is killed in the sense that his intrinsic natural 'upādhi' being indestructible he is also indesstructible.

II 21. So then, how can any one who *knows* the nature of the Self's natural relation of

Pratibimbatva to and its ontological dependence on God, in the manner eexplained so for, claim to kil another or cause his death. ? In 11.19 the reference was to the ignorant man's attitude. Here in 11.21 the Jñānin's attitude is commented upon. "Avināśa" stands for absence of destruction or diminution due to external causes, such as the destruction of the Bimba, 'Nitya' means it is indestructible by nature. Or, 'avināśin' may be construed as not being open to association with any flaw or defeet and 'nitya' as "lasting for ever". In this way, the shades of meaning are to be distinguished everywhere else. In common parlance too we speak of a man who has become a prey to vices as "lost".

11. 22 The purpose of the illustration and the illustrated in 'vāsāmsi jīrṇāni....' is to place the distinction between the body and the soul in greater relief and render the experience of their distinction much more vivid than in 11.13 where the change of states from childhood to old age is slow, gradual and imperceptible.

11. 23 The possibility of destruction of the Self by natural or accidental causes has been ruled out, earlier in ver. 22. This verse rules it out even by extraordinary or special causes as in respect of the severing of the head of Dakṣa, the Prajāpati, by Lord Śiva.[8]

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8 It was not by Siva's or Virabhadra's weapon that Daksa's head was finally cut off. It was severed by Siva by the extraordinary power of his symbolic meditation on the sacrificer (Daksa) as the sacrificial animal *(Yagnapassu)*. See *Bhagavata Purana* iv 5.24.

II 24. Establishes the impossibility of destruction of the Self by emphasising its absolute immunity from personal destruction under any contingency (by the significant use of the Krtya-suffix 'ya' in *acchedya adāhya* etc. in the sense of 'arha' or fitness)-not being open or liable to destruction at all.

Whence this immunity ? Because of its similarity of nature to God who possesses eternal omnipresence and other attributes. In verse 20, the Jīva's not being subject to change of nature in a general sense was established. The term "sthāṇu" here denies its subjection even to destruction in special contingencies. Here eternality' is to be construed as qualifying omnipresence to avoid a repetition (with 'ajah, nityah').

By construing the terms (nityah, sarvagatah, sthāṇuh, etc.) as establishing a figurative identity (of Jiva with Iśvara) thro' broad similarity, repetition is avoided in so far as the various attributes will serve to qualify Iśvara with each new attribute, and distinguish one qualified from another. (*Viśeṣaṇa-bhedād Viśiṣṭābhedah*)

[God's immunity from destruction may be ascribed to His eternal omnipresence] On what ground is one to hold the Jiva too to be so ? If it is to be predicated on the ground of his being a reflection *(pratibimba)* of Iśvara, one may ask if it would follow as a matter of course that the Pratibimba of a Bimba invariably possesses all the attributes of the original ? The reply is it is not illogical to hold that

in the absence of counteracting reasons, the Pratibimba can be credited with attributes (similar to those) of the Bimba. [It is in this sense that the Jiva is to be understood to be described in the Gitā as *nityasarvagatah, sthāṇuh, acalah,* etc., without pressing the similarity to its absolute sense or degree of the attributes under reference.]

That the Jīva is, by nature, a Pratibimba of God is fully supported by Śruti and Smṛti texts like :- "Every member of the community of souls is a reflection in relation to a particular form of Brahman" (*RV*. vi.47.8 "The Jīva shines forth, even unto himself, only by the light of God and appears like Him". So he is an "Ābhāsa" (*pratibimba*) of God (in the sense that his existence and shininig forth in self-consciousness are derived from God).[9]

The Jīva's being (desecribed as a Pratibimba of Īśvara is not in conflict with his being called an 'amśa' of Brahman (in *B*. S. II. 3. 43). For, to be an 'amśa' is the same as to be a "Pratibimba" of God (in the sense already defined.)

It should not be supposed that 'amśatva' consists in partaking of the same substance or natune and charcteristics of a given thing. It can be established

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9. Cf. तत आभासते नित्यं तद्वदाभासतेऽपि च ।
भानमस्तित्वमपि चैवासमन्ताद्यतस्ततः ॥

Madhva : *Aunvyakhyana*

by an *arthāpatti* - argument that the term 'Aṁśa' has the other sense of a 'Pratibimba' also. 'Amśa' has different meanings in different contexts - varying from 'being a part of a whole, to colorful identity, and bhedābheda, while 'Pratibimba' has only one uniform sense.

We cannot reduce Pratibimbatva to amśatva in the sense of partaking of the same substantial essence or being part of a whole, instead of reducing 'amśatva' from its other senses as above, to Pratibimbatva as defined above. To explain - 'amśatva' as applied to the description of King Gādhi as an amśa of Indra and as applied to a bit of cloth as the *amśa* of the whole, has different connotations. (In the former case, there being no possibility of bhedābheda or absolute difference between them, 'amśa' has to be understood in the sense of 'Viśeṣa' or Saviśeṣābheda On the other hand, in the statement 'the threads are an amśa of the cloth', amśa has the sense of being a part of a whole, standing in the relation of 'bhedābheda' to the amśi - while in the statement 'the eye is an amśa of the Sun (*Suryāmśah cakṣuh*), there is complete *difference* between the amśa and the amśi.)

Thus 'amśatva' admits of being used in many senses while Pratibimba has one uniform sense alone of being dependent on the Bimba and bearing some similarity to it. It is but proper then that amśatva which carries different senses in different instances should be restricted in its meaning when it is applied

to describe the relation between Jīva and Brahman, to that of 'Pratibimba.'

Immutability (*sthāṇutva*) applied to Īśvara is consistent with His creative activity. This is supported by the presence of texts supporting both immutability and creative activity in Brahman, harmonized by the mysterious power of God. It would not be proper to dismiss creative activity of God as the effect of Māyā. Txets like "In You O Supreme One, these apparently conflicting attributes are not incompatible (*Bhāg*. X. 3.19) "Not by reason of Yogic power but in virtue of intrinsic Majesty". "This is not at all a matter of surprise in one who is endowed with the power of creating all effects" (*Bhāg*. V. 18.5) clearly show that the apparently conflicting attributes in God are to be reconciled by special appeal and reference to his unutterable Majesty alone (and *not* by invoking the aid of an 'anirvacanīya-Māyā'.)

Moreover, the rejection of creative activity and other attributes of God, as 'māyāmaya' is repugnant to the highest spirit and purport of Śāstras. It is well-known that Mokṣa is the highest object of human pursuit. Even in the Vedic texts which refer to the attainment of heavenly worlds as the fruit of Karma prescribed by them, the ultimate objective is only Mokṣa. This should be clear from texes like : "The wise ones delight in the ends (of Dharma and Mokṣa among the four puruṣārthas) and not in the middle ones (of artha and kāma). There is lasting

happiness in attaining the ends and only pain (in the end) in the attainment of what lies between the (two) ends", (*Mhb.* XII. 168.25). "The worlds attained by meritorious deeds are subject to termination".

Such Mokṣa is attained only by the grace of Viṣṇu and by no other means. For we read "Who can attain Mokṣa without propitiating Vāsudeva" ? (*VP.* 1.4.8). Is there anything unattainable when the unlimited One is pleased ? "To those whom the Lord grants mercy when sought without guile, and who know Him get over His divine Maya. They have no feelings of 'I and mine' towards their bodies eaten up by dogs and jackals" (*Bhāg.* II. 7.18) Enough of the rewards of *dharma*, *artha* and *kāma*. They are insignificant beside His grace". "O Lord, as the Jīvas oppressed by the triple sufferings of life have no peace of mind in the real world of transmigration we seek the cool shade of your feet". (*Bhāg.* III. 5.39) "Without your grace who can attain Mokṣa ?", "By Knowing Him (one becomes immortal)".

The grace of Viṣṇu can be had only by a proper understaudiug of his all-surpassing Majesty. Practi. cal experience in the world also points the same way- What is backed by practical experience is entitled to be accepted as a guide line for other cases. Even the Vedic passage : "O Lover of Ahalya" far from being a censure of Indra, is intended to glorify him by suggesting that in spite of committing a moral offence, the blemish attaching to him was not over much tho' as a rule the seducing of another's wife

merits punishment in Hell. That it did not besmirch Indra overmuch comes out from the words of another Śruti text : "Not even a hair of his was injured" (*Kauṣītakī Up.* III.1.). The Lord's own words : "Whosoever, undeluded, knows Me thus to be Puruṣottama knows the real meaning of the Śāstras" (*Gītā*. XV. 19) also confirm this.

Viṣṇu's supremacy over all the other gods is proclaimed in the following texts : "This is the solemn truth proclaimed on oath, again and again, a million times. The goddess Śrī, Śeṣa, Brahmā and Śiva equal not in majesty even a fraction of the Majesty of Viṣṇu divided by a million times and that agaiu countless times and that again similarly" (*Nāradīya*).

The superiority of other gods to Viṣṇu or his identification with them is against the following : "The Bhārata Epic is the foremost among the Śāstras" "Who else but Viṣṇu can be the author of Mahābhārata" in praise of Mahābhārata found in other works. The Epic itself gives the highest place of honor to Viṣṇu even while answering questions put to it in very general terms concerning the foremost among the deities, The answer even in these cases is specific. "There has been no one equal to Nārāyaṇa, in the past or will be in the future. With this solemn declaration I shall establish all other points." "The offspring of whose benignity is Brahmā and of his ire Rudra", (*Mbh.* XII. 350,12) "There is no one equal to you in all the three worlds" (*Gītā*. XI. 43).

Even when in other works where other gods are glorified, it is so only in contexts which have particular reference to *them*. Such personal glorification of this or that god is to be met with in the Vedic hymns too, as in "You Agni are Indra, the leader of the good (*RV*. II.1.3) Indra is above all that there is" (*RV*. X.86,1).

The supremacy of the other gods referred to in other works is contradicted by themselves. So it is in the *Skānda* (a Śaiva Purāṇa) : "The disparity between a tiger and a lion in a forest or that between mount Meru and the Vindhyas, or that between the Sun and its reflection is the disparity between Rudra and Indra. The disparity between the Sun and Moon or between Gaṅgā and Yamunā (rivers) is the disparity between Brahmā and Rudra. The disparity that exists between the waters of lhe Deluge and a drop of water so much is the disparity between a blade of grass and Hiraṇyagarbha. That between a spark of fire and the Samvartaka conflagration is the diflerence between Viṣṇu and Hiraṇyagarbha. As Lord Viṣṇu is infinite, the difference which separates Him from all the rest is equally infinite. The above analogies are just an indication of Viṣṇu's immeasurable greatness. There is no one equal to Him at any time. With this solemn assertion, I enter into Him" (as my refuge).

In the same Purāṇa, we have the following spoken by Mārkaṇḍeya to Śiva : "Immersed in the ocean of Samasāra, you will now attain Mokṣa". In

the *Pādma* (a Śaiva Purāṇa), in the context of the episode of Mārkaṇḍeya, Śiva disclaims that Mokṣa can be attained thro' him and affirms that it can be attained only by the grace of Viṣṇu : "My boy, I am only the bestower of (worldly) enjoyments. Viṣṇu alone is the giver of Mokṣa". The superiority of Śiva is also contradicted by the *Brāhma Purāṇas* which are neutral to both (Viṣṇu and Śiva).

The Vedas too (which seem to speak here and there of the superiority of other gods) are to be attuned to the Supremacy of Viṣṇu, in the light of the evidence of the Itihāsas and other works - in view of the dictum : Even if one is versed in the four Vedas ...... " (quoted earlier). Otherwise, the doubt arising from the apparent mention of other gods like Indra as Supreme could never be resolved. Moreover, even in those cases, the superiority of Viṣṇu which is the intended final purport is established thro' primary attunement of the names of all the other gods with Viṣṇu as the bearer of the names of all the gods in their highest connotation (sarvanāmavān), as taught in the Śrutis. The preeminence of Viṣṇu is thus the Supreme purport of all the scriptures. "Tho' the Vedas glorify the sovereign attributes of God for the souls' attainment of Mokṣa (thro' such knowledge) the other purport of upholding the majesty of God is implicit in the self-validity of Śruti requiring no external confirmation, all the more so in the absence of counter reasons undermining such validity. The fact of the One Supreme Being (Viṣṇu) being possessed of all excellences

established by Śrutis cannot be negated or set aside merely on the ground that in ordinary experience no single individual is to be seen endowed with all the highest excellences. Things differ according to the nature of their attributes. A person or a thing may possess attributes which no other does.[10]

If the self-validity of Śruti is not admitted, one will have to find corroborative evidence to establish its validity. Such corroborative evidence will have to be similarly corroborated by another and that by another and so on *ad infinitum*. The Vedas proclaim the majesty of God as an end in itself and for the sake of achievement of Mokṣa by the souls. This double role is not contradictory. It is governed by Divine Will. It is open to Divine Will to exercise control over eternal substances also - be they Jaḍa or Cetana - as we see from : "Substance, Kārma, Time, Svabhāva and Jivas - all these exist eternally by God's Will and cease to be without it" (*Bhāg*. II 10.12). The control of eternal verities by Divine Will is to be understood as being quite possible by God's mysterious power (*acintyaśakti*) already alluded to. It is, therefore, needless to dismiss God's creative activity referred to in 'Tad aikṣata' as *not natural* to Him and attribute it to the influence of (anirvacaniya) - Māyā.

The term 'acala' (immobile) in Ver. 24, should be construed as 'being without any worldly kind of

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10 धर्मवैचित्र्यादर्थानाम् (M)

activity (*laukikckriyā*) on the analogy of such other descriptions as "without joy and without bliss", "without pain or pleasure", "unknowing", "non-existent", etc There is evidence of positive activity in the Divine Being in such texts as "Thought is my heart, knowledge my body, activity my work". (*Bhāg* VI. 4.45) So it is not correct to dismiss everything in the nature of attributes and activities in God as 'Māyic' in essence. We also find the Supreme Brahman being addressed in the *Taitt. Up.* (1.4.3) by the epithet "bhaga" signifying excellences in "O Super-Excellence, let me enter into you" The appositional reference (You Super-Excellence) is sufficient to establish that all the Super-excellences of Brahman constitute its natural inner essence of being and that, therefore, none of them can be dismissed as "Māyic". This is supported by other texts also such as "I was born as the power of intelligence (*vijnānaśakti*) of the infinitely powerful one" (*Bhāg.* III. 9.24). "In Me of infinite attributes, infinite in respect of each attribute possessed of infinite internal aspects aud countless bodies formed of the essence of such attributes" (*Bhāg.* VI. 4.48)[11] "Supreme and varied are the powers *intrinsic to His nature*, such as knowledge, strength and activity" (*Śvet. Up.* VI. 8.) [Therefore nothing pertaining to God such as His qualities or activities can be treated as 'māyic' in composition.]

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11. गुणतोऽनन्तः, गुणानां प्रत्येकमनवधिकत्वमनन्तावान्तरविशेषवत्त्वं च

(*NS.* p 383)

II 25. Because of His mysterious power, God's nature is unmanifest, unthinkable (in full) unchangeble etc.

II 26. Granted that the Self is eternal, it does undergo births and deaths thro' acquisition of a physical body and giving it up. My grief is justified on account of the certainty of death facing the near ones in the battle. To this plea of Arjuna the Lord replies :

Even if you consider that the soul is indeed (*niiya*) but subject to birth and death on account of its acquisition or loss of the body, there is still no justification for your grief. In this verse the expression '*nitya*' is used for emphasis (*avadhāraṇārthah*)

II 27. Why is there no justification even then? Because, in this sense, birth and death must inevitably recur and there is no point in grieving on their account.

II 28. That birth and death of the bodies are bound to go on till Mokṣa is elucidated by the words "The bodies of creatures originate in the unmanifest (Prakṛti)...".

II 29. Concluding that as the association and dissociation of bodies are inevitable and as the Jīvasvarūpa is indestructible, being akin to that of Īśvara (as its Pratibimba) there is no need to grieve, the Gītācārya dwells again on the mysterious power of God in this verse "Some one sees Him as a marvel".

Whoever sees Him perceives Him as a marvel in the sense of something not ordinarily attainable. The "marvel" is that which is not met with every day in the world.

The knower of the individual self is also a rarity difficult to be seen-in so far as the self s nature is likewise akin to God's.

[The overall purpose of this verse is to highlight Divine Majesty in this way, viz.-As it is rare even to find one who is able to perceive the true nature of the Jīva who is a Pratibimba of Īśvara, how can any one presume to understand and describe the greatness of that Supreme One.]

[Versa 30-38 being clear enough in meaning have been passed over without comment. The same principle is followed subsequently too]

II 39. 'Sāmkhya' (in the *Gītā*) signifies knowledge (of Īśvara and Jīva in their unique relationship of Bimbapratibimbabhāva with all its correct implications). "The immaculate knowledge of Paramātman (and of his Pratibimba the Jīvātman) is termed 'Sānkhya' So reads the Lord's statement in the *Vyāsasmṛti*.

'Yoga' is means (of Jnāna) Vide the usage in the *Bhāgavata* (iv.18.3) 'Several means have been perceived and put into practice for the realisation of human welfare'.

The other twin "systems" of Sānkhya and Yoga (of Kapila and Patanjali) have not been recognised as acceptable in their entirety in any Āgama. Hence they are not meant here. The use of the term 'Karma'-Yoga in the Gītā also shows that it is not the system of (Pātanjala)-Yoga (which nowhere uses the expres sion "Karma-Yoga") that is meant here. Moreover the other two (systems) have been censured in the Mokṣadharma (Parva) as being hostile to Vedic teaching while concluding the discussion there with a eulogy of Pancarātras. As for 'Vedāraṇyakas [13] (referred to in the same context) they are not hostile to Pancarātras being in agreement with them. They have been spokan of (in the beginning) as "different" not from Pancarātras but from Sānkhya and Yoga (for in the opening statement 'Vedāraṇyaka' should be taken to include Pancarātras by analogical extension of reference and "Pancaratra" in the concluding passage to include Vedāraṇyaka similarly). The conformity of Pancarātras with Vedic teaching has been brought out in the Mokṣa-dharma Parvan itself

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13. That 'Sankhya' includes knowledge of both Jiva and Isvara according to M. may be seen from J.'s comment on the opening words of M.'s bhasya on III. 1. (आत्मस्वरूपं ज्ञानसाधनं चोक्तं पूर्वत्र) जीवेश्वरस्वरूपं सांख्यमित्यर्थः (J). Accordingly the term शुद्धात्मतत्त्वविज्ञानं may advantageously be construed as शुद्धात्मनोः तत्त्वविज्ञानम्

in the context of the genesis of the Citrasikhandi Śāstra which has its roots in the Pancaratra. [14]

(*Mbh*-XII-343, 28)

For these reasons, the terms Sānkhya and Yoga should be explained and understood everywhere in the subsequent sections (of the *Gītā*) in the sense of acceptable teaching on Jnāna and its means conveyed by them.

There is also logical justification to do so. For in the preceding section knowledge pertaining to the nature of Jīva (in his relation to Iśvara) has been dealt with. "Buddhi" stands for words thro' which the instruction is conveyed. The discursive reference (to the 'words' conveying knowledge of Sānkhya) is to emphasise that the words are spoken in such a manner as to implant right understanding of the subject.

II 41. (It has been said (before) "Hear these words in respect of the means of knowledge and act on them (II.39). But then there are several conflicting expositions of what constitutes the true means of knowledge of God and their implementation in action ('yogā'), due to divergent opinions (of thinkers). So how can I pin my faith steadily to your words alone (as against the rest) ?

The Lord replies-the teaching which embodies the true conclusions is but one. Tho' different think-

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14. Jayatirtha refers us to the introductory part of the *Vaikhanasa Samhita* for further deatils.

ers are satisfied that theirs is the right view of the means of Jnāna, it is to be noted that all opinions which have been irrefragably established on sound Pramāṇas should conform to a single pattern and be in unison with one another.

II 42. Beliefs opposed to Vedic faith may be inconclusive-not those conforming to it. But even among followers of Vedic faith, some hold that all the karmas taught and prescribed in the Vedas have only heavenly rewards as their aim.

[But you hold the view that only Kāmyakarmas have heavenly rewards as their fruit and that Niṣkāma -Karmas carried out in a spirit of dedication to God, pave the way for knowledge of God and thereby to Mokṣa. In the circumstances, how can I accept your opinion against that of the others? Answering this point, the Lord censures the position of those who uphold the superficial view of Vedic teaching in the following words :]

"The flowery words they utter". The expression "yām" in Ver. 42 goes with 'tayā' in ver. 44. "They utter flowery words" means they wax eloquent over heavenly rewards of Karma, which in comparison with the Supreme 'fruit' of Mokṣa are far less important, like 'flowers' of the tree of Vedic teaching.

'Vedavādaratāh' means those who delight in the superficial sense of Vedic prescriptions of different karmas.

[The term 'Vedavādaratāh' should be understood as laying exclusive emphasis on their attitude that they fail to see the higher side of Vedic teaching.] They delight only in such statements and proclaim that Vedic teaching has no higher purpose or objective. But in truth, the Vedas everywhere speak of the Supreme Lord, for the most part in esoteric language. They have thus an esoteric (hidden) subject matter also. We find this stated in "The Devas take delight sometime in the hidden (sense)" [15] "The mandatory texts of the Vedas prescribe sacrifices as My worship. The hymns in praise of Indra and other gods are primarily addressed to Me" (*Bhāg* XI. 21, 43). "Bhogaivśaryagatim prati" means these superficial followers of Vedic teaching hold that the Vedas have the attainment of heavenly power and enjoyment alone as their objective.

II 44. In their case, their mental moorings fail to attain steadiness brought about by well-tested Pramāṇas and are consequently powerless to repose in God. It is only those who have arr.ved at correct conclusions thro' Pramāṇas that can be mentally alert and attuned to īśvara. That is the true means of attaining Mokṣa.

[To miss it is the worst fate that can befall one and to say so is the worst censure to which one can be exposed.]

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15. A. A. II. 4. 3

All the above has been stated elsewhere: "Even the worthy sayings of the Vedas themselves wi l be powerless to enable one, who has not learnt to detest the fleeting pleasures of family life like passing dream experiences, to grasp the truth (*Bhāg*. V.11.3)

II 45. The words of instruction connected with he right means (Yoga) of knowledge are now set forth After giving reasons why superficial minds do not realize the true and higher import of Vedas (in ver 42-44) the Gītācarya warns that as the Vedas have an esoteric sense, it often seems heavenly and othe rewards associated with the three gunas (of Prakṛtr appear at first sight, to be the real intention of the Śrutis. For it has been pointed out that the Vedas have a hidden meaning. Therefore (the correct mea ning of the words "Traiguṇyaviṣayā Vedāh") is do not be misled by their apparent meaning".

Such a sense is arrived at on the authority of the lexicon that words like "Vāda" and 'Viṣaya' (some imes) indicate the idea of "mere surface-sense".[16] The tverse ought not, therefore, to be construed as censu-tring the highest Vedic Siddhānta. For we see from he following texts: "In the Vedas, the *Rāmā*yaṇā: the Purāṇas and the Bhārata, Lord Viṣṇu is lauded everywhere in the beginning, in the middle and in the end" (*Harivamśa*), "All the Vedas proclaim His true nature (*Katha. Up*. i.2.15) "The entirety of Vedas, the

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16 वादो विषयकत्वं च मुखतो वचनं स्मृतम् इत्यभिधानम्

works of (Manu and other) seers, their cogitation, and conduct and one's own relish in matters left to, this option, are sources of Dharma" (*Manu Smṛti* II.6) "What is laid down in the Vedas is Dharma. What is deprecated in them is adharma (*Bhāg*. VI-1.40) that he Vedas are declared to be primarily concerned with proclaiming the supremacy of Viṣṇu, that wha' is laid down in them is to be admitted as 'dharmas and what is opposed to them is to be admitted as 'adharma'.

II 46. Still, it should not be supposed that a thefruits accruing to those who carry out the Kāmya karmas taught in the Vedas do not accrue to the Jnanins who do not do so (but carry out only Niṣkāma-karmas) it comes to this that in the final analysis, the Kāmyakarmin and the Jnānin are on he same footing of equality and that the latter is in, tno way superior to the former and that, therefore the censure of Kāmyakarma in Ver. 43-44 is not justifiable.

This important objection is met by the verse "Yāvān artha upadāne (II.46)". "Just as the advanta ges accruing to one from a well are fully served by a vast expanse of water in a lake, the fruits of kāmya karmas prescribed in the Vedas are more than comprehended within the higher benefits earned by the Aparoksa-jnānin who has known and reached Brahman".

'Brāhmaṇa' here connotes the Aparokṣa-Jnāni who goes to Brahman. The adjective 'vijanataḥ' shows that such Aparokṣajñāna is the fruit of indirect knowledge (parokṣajnāna) (acquired thro' Śāstra and Niṣkāma karma).

II 47. How far is the disparagement of those who perform the karmas with desire for the fruits associated with them proper ? For, the desire for the fruits is also included in the terms of the injunctions such as : The aspirant for Heaven shall perform a sacrifice.

This is rebutted by the Lord's words : "Karmaṇyeva adhikārah" - the performance of the act alone comes under the purview of the injunction, never the fruits of the act. The pronoun 'te' *(for you)* is used (not with particular reference to Arjuna only, but) in general (so as to bring persons of all Varṇas and Āśramas under the scope of the injunction) by way of analogical extension of reference. The desire for the fruit of the action is not to to be entertained even by a recognised Jnāni like You - much less by others (who may not be Jnānins). The emphasis is not exclusive, either, in the sense that some persons are entitled to entertain a desire for the fruits of action and only you are precluded from doing so. (For, all thinking persons are warned against the lure of Sakāmakarma).

And Arjuna is indisputably a Jnāṇi - celebrated as an amśa of Nara and an Avatār of Indra. The

delusion which overtook him on the eve of the war is due to the temporary suppression of his innate knowledge (as a Deva by the influence of Prārabdha Karma, embodiment in human flesh, etc.).

If such Souls of pure Sāttvic essence (as Devas) are not innately endowed with true knowledge, what prospect is there for others (to have knowledge)? That Devas are innately endowed with knowledge is clear from references in the Śrutis to their instructing others in search of Brahmavidyā (see *A.Ā.*II. 2.3) Further, Arjuna has been listed among Jnānins like Hanumān, Ārṣtiṣeṇa and others in the *Bhāgavata* (II. 7.45).

The exclusion in II. 47 b from the purview of the injunction is in regard to the entertainment ol the *desire* for fruit and not for the fruit as such. For fruits are bound to follow the performance of an act as a matter of course. They cannot be stopped at will. But in the absence of the very act, there wils be no fruit. They do also ensue when one performf the akāmya-act but tries to preclude them by counter efforts, unless barred by more powerful causes.

Hence the meaning of II. 47 ab is that there is transgression of responsibility only when one fails to carry out prescribed karma, but *not* when he lets go the fruits of it, in the fulness of wisdom, or by not wishing to have anything to do with them when they come of their own, by stifling the desire for the fruits.

Thus, it stands to reason that the scope of the injunction is limited to the bare performance of Karma (in so far as there is liability to sin only in not discharging one's duty but *not* in eschewing the desire for fruits. Hence, only the performance of karma falls within the scope of the injunction and not the reaping of its fruits by desiring them or by abandoning the path of knowledge altogether.

The real purport and intention of injunctive texts in the Vedas referring to the fruits connected with the different sacrificial acts has been clarified by the Lord Himself in the *Bhāgavata* (cf. XI.3.46) that it is for the sake of creating zest and interest in the karma or as inducements to performance as are usually offered to children in persuading them to take their medicine.(XI.21.23)

The real intention of the Śruti 'Let him who desires heaven offer a sacrifice' is simply that one (already with a desire for heaven) shall perform the sacrifice and not that one shall first imbibe a desire for heaven and then offer a sacrifice. [In other words, the prescription is of the act but not the act necessarily coupled with the desire for the fruit of it. The element of desire (for the fruit) is let in by way of allowing to stand what is there already, unbidden. The injunction is only in respect of the act and it does not include the desiring of the fruit in its scope. It is not a 'coordinate injunction (*viśiṣta-vidhi*). The element of desire is optional and not compulsory]

That the Śruti contemplates the performance of Kạrma without the desire for its fruit, as a necessary adjunct is borne out by texts like ',Nivṛtta-karma is that which is carried out without the desire for the fruit and with knowledge in the *Gītā* (XVIII.6) and by the Vedic text "Every spring one shall offer the Jyotis sacrifice" - (in which it is to be noted there is absolutely no mention of the fruit to be desired).

So, "do not become a '*Karmaphalahetuh*' means : Do not be one who makes the attainment of the fruit of his work his motive for carrying it out".

"If I should not harbour a desire for the fruits of my Karma, I would rather not do it at all". To such a possible reaction on Arjuna's part (or ours) the Lord's exhortation is : (*Mā te*.......) - Have no truck with inaction. (The idea is) : Tho' there may not be other kinds of impermanent rewards in respect of Niṣkāma-Karma (which is held up by the Lord as the ideal form of activity) it has assuredly always the reward of My grace (My knowledge and devotion to me) which is worthy of your aspiration. This is confirmed by the example of esteemed personages like the Pracetasas (saying to the Lord) "We ask for such boons for thy pleasure" (*Bhāg.* IV.30.40). While desire for the former kind of rewards is deprecated, the desire for the Lord's grace and such other rewards is highly commended. The principle of interpretatiou that the scope of a general rule is restricted by special cases is indeed wellknown - as in 'Fetch all but Maitra'.

For the above reasons and in view of authorities like : "Some (of my Ekāntabhaktas) do not even solicit sāyujya with me" (*Bhāg.* III.29.13), "Yearning for bhakti" ( ), "Enquiry into Brahman" (*BS.* 1.1.1) "After knowing Brahman mediately (thro sastra) oue should perceive it directly (*Brh.up.* IV. 4.21) and so on and the normal rule of life that when a patron asks his protege what he would like to have from him, the protege who asks for no other favor than to be allowed to continue to have the pleasure of serving his patron receives marked affection from him, it is fully established that we should all continune to make it a point to solicit from God knowledge, devotion and grace and nothing else.

II 48. Renders explicit what has been set forth in the previous verses. 'Yogasthah' means be entrenched in the *means* of knowledge. 'Sañgam tyaktvā' - relinquishing attachment to fruits - thereby remaining equally unmoved by success or failure. Such is the essence of integrated Yoga I advocate.

For this reason also exert yourself to attain the means of knowledge says the Lord. Sakāmakarma is very much inferior to the menas of knowledge (viz. Niṣkāmakarma). Therefore, find stability in Jnāna and the means thereof by ceasing to make the fruit of action the motive for doing it, as persons who are motivated by the desire for fruits are to be pitied.

II 49. [This verse throws light on how the benefits of Jnāna are far superior to those of Kāmya-

karma and exhorts the seeker to apply himself to the means of acquiring such knowledge thro' Niṣkāma and other means].

The rewards of Jnāna are set forth. (By its power) even of his good deeds the Jnānin sheds the fruits of such of them as would perpetuate the round of births and thus be detrimental to his best interests He does not shed the fruits of good deeds which are competent to increase his knowledge or yield mighty rewards earned by Niṣkāmakarma, bhakti, upāsanā, etc. This is to be understood from Śrutis like "His deeds do not perish" (*Bṛh. Up.* i.4.15), "Whosoever, *without* knowing the Akṣara (Brahman) offers oblations, sacrifices or practises penance for several hundreds of years, their fruit verily comes to an end" (*Brh.Up.* III.8.10). It should, therefore, be noted that the reference to the destruction of Karma (as in 'Kṣiṇe puṇye ...') is in relation to the ignorant (A-brahma-Jnānins) who return to Samsāra. The reference to the shedding of the fruits both good [1] and bad deeds applies to fruits not conducive to the Jnanin's future progress and well being. It is in no way advantageous to the Jnānin to forgo 'iṣtapuṇya' [1] and he would not wish it. We know on the authority of Śruti that certain kinds of enjoyments are desired by the Jñāuin, as we understand from the Śrutis such

17. Good here refers to anista (unwanted) punya.

18. The distinction between 'ista' and 'anista' punya has the sanction of Gita xviii, 12 according to M.

…s : 'If he be desirous of the world of the fathers, by his mere wish, he makes them appear' (*Chan.Up.* VIII 2.1) 'I shall enter the hall of Prajāpati' 'May I become famous among knowers of Brahman (*Chān.Up.* VIII.14.1) 'He moves about there with women and vehicles' (*Chān. Up.* VIII.12.3) 'The Mukta creates by the grace of Paramātman whatever he wishes ( ) Enjoying whatever he wants, assuming whatever forms he wills, he moves about (*Taitt. Up.* iii.10) 'He becomes one, threefold, fivefold……… (*Chān.Up.* VII. 26.2) Tho' the bliss of selfhood manifested by Jñāna alone is quite considerable in the case of the Mukta, still as the bliss manifested by performance of Niṣkāmakarma (after Jñāna) is also acceptable to him, there is no harm in accepting it, for the Mukta. The power to enjoy such pleasures is conferred on him by God's grace. Śrutis like *Taittirīya Up.* iii.10 endorse this.

It is not correct to hold that all such enjoyments and desires for them are to be referred to the period *before* the falling off of the last physical body in transmigration (and not to the period *after* Mokṣa is attained). There are clear indications in the wording of the Śrutis like "Attaining the Supreme Light he moves about there (*Chān. pU.* VIII. 12.3) (Making his exit from the world) and reaching the Ānandamaya-Brahman he moves about chanting the Saman (*Taitt Up.* III. 10.5) - which refer to the state *after* release is attained.

There is no reason to hold that the Mukta becomes one with Brahman (so that there is no question

of any individual enjoyment of objects for him and therefore no necessity to recognise the continuation of 'iṣtapuṇyas' for the purpose). The view of merger of the self in Brahman in Mok a has been found fault with by Yudhi thira in the Mok adharma Parva (XII. 307.83) "Will it not be an unmitigated sorrow to be immersed in total loss of self-consciousness in Mokṣa ?" Also because in the concluding part of (Bhīṣma's) reply to (Yudhi thira's) objection, the survival of individual consciousness and enjoyments in Mok a have been affirmed (XII. 307.85).

That Śuka and other Jīvanmuktas perceived their separate existence (from the Lord) is known from the Purāṇas. The Brahmā Sūtra (IV. 4.17) limits the powers of Mukta Jīvas by precluding them from exercising cosmic government (which implies the separate existence of Muktas in subjection to B. and without merging in it. The survival of Muktas without merger, is affirmed in the Gītā also : Having attained this knowledge and likeness of attributes with Me [19] in respect of freedom from misery and

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19. Commenting on this verse Robert Minor *Bhagavadgita An Exegetical Commentary.* Heritage Publishers N. Delhi 1982 writes "Interestingly, Radhakrishnan disagrees with S. denying that it means '*svarupata* but only similarity of quality. The word most regularly denotes qualitative likeness and not identity and thus sameness to Bhagavat. This is surely correct, for perfection is the attainment of Krishna's mode of being, his state of consciousness understanding and existence, but *not* identity with Krsna". It is difficult to see how Krsna can be separated from his being. Surely, the Professor is here indulging in sham profundity.

complete blissfuluess) the released souls are neither reborn at the time of creation nor do they perish at the time of world-dissolution (XIV.2).

If it is argued that 'Śuka and other Jnānins tarry after attainment of wisdom on account of continuation of limiting adjuncts (*up dhis*) till the destruction of their Prārabdhakarmas and that after destruction of these up dhis they merge in Brahman, it is untenable. For with the destruction of upādhis, there will be the contingency of destruction of the Pratibimbas as well (which would make the Jīvas non-eternal). If the souls are really identical with Brahman, they cannot be having separate consciousness of their own personal experiences. The theory that the difference between Jīva and Brahman is wholly due to upādhis cannot explain why if the two are one in fact, the Lord should have the experience". : " I am and have been existing for ever but have *not* been a sufferer in Samsāra (while the Jiva has *no such experience*). The explanation that the experience of Samsāra is undregone by the 'Jīva-form' and freedom from such experience by the 'Iśvara-form' will not help, as no real difference has been conceded between the two "Forms".

Nor can it be that the Jīvasvarūpa as the Pratibimba of Brahman is, in reality, the same as the Bimba. When the upādhis are destroyed, it is only their difference that is destroyed and not the Pratibimba. The Bimba and the Pratibimba are universally recognised to be distinct and different in our experience, on very solid grounds. Moreover, there

is no question of the destruction of the Jīvopādhis If it is destroyed, the Jīva in Mokṣa could not remember his having gained freedom from Samsāra and feel thankful for it and the prospect of complete loss of consciousness of individuality has been frowned upon in the Yudhiṣthira-praśna as a miserable fate.[20] Further the Jīva's *svarūpopādhis* have been recognised in Brahma Sūtra II.3.30 to be eternal and indissoluble and lasting as long as the Paramātman Himself the Bimba - (*Yāvad-ātmabhāvitāt*). Stray references, therefore, in some Smṛtis to Pratibimbas of the Sun as if they are identical with the Sun should be understood in a liberal sense of nearest approximation rather than factual identity.[21]

The account in the *Mokṣadharma* (of Nārada's visit to Śvetadvīpa) refers to the Muktas as having been seen by him existing separate from the Lord. In almost every Vedic Śākhā we come across references to the Muktas' assuming many forms for sportive activity and retaining their separateness of identity from the Lord in Mokṣa.

There may be some texts which appear to support the merger of Jīva in Brahman such as *Pare avyaye sarva ekībhavanti- (Mund. Up.* III. 2.7) When such texts conflict with others of greater logical weight, in favor of the separate identity and existence of Jivas

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from B. in Mokṣa, the latter have to be accepted as final arbiters. Such logical grounds favoring separate identity of Jīvas from B. (See Mbh. XII. 309. 83) have been referred to already as those contained in Yudhisthira's objections.

The oneness of nature (*ekībhāva*) spoken of in texts like *Mund. Up.* (III.2.7) is to be understood on the analogy of water mixing with water. This is taught in texts like : Just as a quantity of pure water poured into another quantity looks like that (katha *Up.* II 4.15) 'Just as rivers ...... (*Chan. Up.* VI.10.1).

Even in these cases there should be no increase in valume if the two quantities have become 'identical'. When the waters of the river join the sea a perceptible measure of increase in the volume of water can be seen at the confluence. As the swelling in the waters is enormous as we go deeper into the sea the increase in valume brought about by waters of the river mingling with it is not perceptible to the naked eye except at the confluence. But the increase is nevertheless a fact.

That competent persons with supernatural insight can perceive the internal distinctions of water is shown by an incident narrated in the *Mahākaurma* where *the same water* (that Indra had poured into Vasiṣtha's pitcher for safe custody) was later restored (to him, at his request). [22]

The *Naradīya* also negates the Souls' becoming one with Brahman in Mok.a, when it says: "Your state of Supreme sovereignty, O Lord, is never attained by any of the gods Brahmā, Rudra and others"

Moreover, in the *Mok.adharma*, the distinction between Jiva and B. has been argumentatively established after fully considering the pros and cons. Such a finding, arrived at after due consideration of all the points for and against, has a right to be accepted as decisive and superseding bald statements apparently favoring their oneness. Therefore, texts like "Where no other Principle perceives others" (*Chān. Up.* VIII. 24.1) have to be taken as enunciating the truth that everything in the cosmos is dependent on the Supreme Brahman for its existence, conscious life and functioning. Otherwise, how can B. have any sovereignty over all else ?

It has already been shown that B.'s sovereignty (*aiśvarya*) is not Māyāmaya. Otherwise, how can the Śruti say about that highest state of release that 'he becomes one, threefold, sevenfold, etc.' (*Chān.Up* VII. 26.2). The existence of full scope for enjoyments of various kinds for the released souls is *not* against the spirit of the Śrutis. Nor is it in conflict with the text "Verily there is no freedom from pleasure and pain for one who is embodied" (*Chān. Up.* VIII. 12.1). The bodies of released souls are of a different nature altogether (from the physical, generated by Karma). They are not material in composition. They are made of 'Nityopādhi' and

imperishable, on account of Divine Will. So it has been stated in the *Nārāyaṇā-ṣtākṣara-kalpa* : "Their bodies are formed by the sixteenth kalā (*nityopādh*) (The reference to released souls being without bodies, therefore, admits of a different explanation). What is totally different in nature from anything of its kind in the world is sometimes described as "nought" - for e. g. in such descriptions as "without joy, without bliss, beyond bliss or misery" The bodies sported by the released are not "bodies" (śarīra) in the etymological sense of the term. For the etymological sense of "ṣarīra" as given in the Śruti is that which "decays" - vide the Śruti "It decayed; so it became a "Śarīra" (*Ait.Ā*. II. 1.4). The bodies of released ones are not subject to disintegration, as we see from - "They are neither born at the time of creation nor do they perish in the great dissolution" (*Gītā*. XIV. 2). Their 'bodies' are, however, so designated by reason of an outward resemblance to physical bodies with limbs of their own. This may be seen from such descriptions as "The bodies of the released are without sense organs, they take no food, they don't vibrate, they smell fragrantly" (*Mbh*. XII. 343.13). "The denizens of the city of Vaikuṇtha who are without bodies, organs and life" (*Bhāgavata* VII. 1.34)- even tho' they have been seen to be (moving about) with bodies of their own (by Nārada). (*Mbh*. XII. 343.11)

There is no substance in the contentton that this is a lesser state of Mukti which has been described in the Mokṣadharma (and not the highest).

The *Āditya Purāṇa* clearly dispels the notion of any other Mukti (than sojourn in Śvetadvīpa, etc.): "Enough of saying more on the subject. Till one goes to Śvetadvīpa, the Yogi (Jnānin) does not attain release". Even those (like Śiśupāla) who are reported to have attained release *in this world* by entering the Lord do go up to Śvetadvīpa, subsequently. The permanent residence there depends on special fitness and eligibility (in terms of superlative wisdom).

The existence of a socalled 'Nirguṇamukti' has been categorically denied in the dialogue between Yudhiṣthira and Bhīṣma (in the *Mokṣadharma*). Sāyujyamukti is *not* Nirguṇamukti. It consists in entering the Lord and enjoying one's bliss thro' the Lord, just as in the case of a person possessed by a spirit, the latter entering into the formre, acts and enjoys thro' him. So it is said in the *Nārāyaṇāṣṭākṣarakalpa*: "Just as the gods and the spirits possessing a man have external experience so too in the highest Mukti (Sāyujya) the released ones enjoy external joys".

It follows then that the released soul completely sheds only the undesirable fruits of his acts (*aniṣta*). There is no restriction of scope in that respect (as there is in the case of aniṣtapuṇyas). This is evident from statements like "without any misery" "free from all kinds of pain" "without sorrow" "without frest" ( ) "Reaching where they grieve not (*Mbh.* XII. 233.12). And there are no specific

statements against the spirit of the foregoing. Even in respect of Samaṣti-Jīvas like Samkarṣaṇa, who in their earthly eareer as Balarāma or others suffe: some misery (in spite of their being enlightened souls) they are not to be considered as fully released yet. They have only Sāmīpyamukti. Being fit for Ṣāyujya in the end they have to exhaust their remaining Prārabdhakarmas and then finally attain Sāyujya. This is said in the *Vyāsayoga* : "Samkarṣaṇa (and other Samaṣti Jīvas) after completing their respective assignments enter the Supreme Lord".

So then, for all Jnānins there is complete liquidation of all aniṣtapuṇyas, followed by ineffable bliss· This condition is being prayed for by the gods like Brahma : "O Supreme B. I wish to attain the highest release" "There is no bliss comparable to that of Mokṣa nor any surpassing it except the Lord's own infinite bliss which is beyond the comprehension of our speech and minds" The state of Mokṣa for the four-faced Brahmā excels in bliss that of his status as Brahmā and for the other goods the bliss of their respective status.

Therefore, strive to attain the means of acquiring Jnāna which lie in eflicient (Niṣkāma) karma dedicated to the Lord.

II 51 The means of Aparokṣajnāna and the nature of Mokṣa attained by such Jnāna are here set forth. Giving up the fruits of karma by not desiring them at all for oneself and dedicating them to Īśvara,

acquiring true knowledge thro' Śāstras and after becoming fit for Aparokṣa one attaids Mokṣa consisting in freedom from births and misery. Niṣkāmakarma dedicated to God (practised together with all its angas likeravaṇa, Śmanana etc.) leads on to Aparokṣa and Aparokṣa directly to Mokṣa, thro' grace.

II 52 This verse explains how long it is absolutely necessary to carry on Niṣkāmakarma (with its aṅgas of Śravana, manana, etc.) in a spirit of dedication to the Lord. Till such time as the intellect ceases to be troubled by doubts regarding the nature ol Tattva and its understanding. When that stage if reached, the knowledge acquired from great Teachers so far and more which remains to be acquired shals reach *fulfilment*. (Till then the Karmayoga outlined shall *have to be carried out for the acquisition of Aparokṣajnāna*).

'Nirveda' here signifies complete fruition or fulfilment as supported by the usage (of the term): "Therefore one who is fit to attain B. shall acquire knowledge thro' Śāstraśravaṇa" (*Bṛh. Up*. iii. 5.1). 'Nirveda' (or *nirvidya*) cannot mean "having done with' learning here. For in that case we should have had the appropriate grammatical form '*pāṇḍityād*' (in the ablative case) in the upanisadic text. Moreover, no true Jnānin would ever choose to be "done with" hearing the glories of the Lord recited. Even great sages finding contentment in God and free from any other desires continue their devotion to God thro' śravaṇa and other disciplines. For the

Supreme B,'s qualities are such as to draw them on to Him" (*Bhāg*. 1. 7. 10). We have also the practical examples of great Jñānins like Suka in this respect. It cannot be that such acts of sravana, manana, as theirs are devoid of bliss as their fruit. Such devoted conduct (of sravana etc,) of theirs is in itself the highest fruit of unspeakable bliss to them as we see from — "The Supreme bliss derived by embodied souls by contemplation of your lotus-feet or by listening to the recital of the glories of your devotees cannot be equalled by the bliss of these selves who come into their own intrinsic nature and attain partial Mukti *(abrahmani)* – let alone by others such as the denizens of heaven who are subject to falling from their aerial cars runs by the sword of Kala" (*Bhāg*. iv. 9. 10).

The presence in Mokṣa of mighty fruits of upasana and other forms of devotion carried out by great sages has already been referred to. The more intensive the Karma and Upasana of Jnanins *after* fnana has been attained, the greater the fulfilment of their Joy of selfhood.

The existence of gradation of bliss Mokṣa is also a known fact. If there were no such gradation, we cannot explain the high praise given to Ekantabhaktas in such terms as "They are not enamoured of your gifts of Mokṣa" *(Bhāg*. III. 15, 48) "Some covet not even Sayujya with Me (*Bhāg*.III-25,24) "They do not accept even Sayujya tho' bestowed" *(Bhāg*.III.29, 13. As Mokṣa will be the natural reward both Ekanta-

bhaktas who do not particularly want it as well as of other eligibles like Supratika as special eulogy of the former will not be meaningful without an implicit Taratamya (in their rewards). (Apart from this Arthapatti pramana) there are also express statements to the same effect. "As there is gradation here in the asset of Bhakti there is likewise distinction in the bliss of Mokṣa after the liquidation of Lingaśaraka. "There is lasting gradation among Jnanins who emerge in their pristine forms after the dissolution of their Lingadeha and attain the highest bliss". "No one shall ever excel you in Mukti. You will excel all others in devotion to Me and in enlightenment".

The reference to parity is Mokṣa (as in *Mund. Up.* iii. 1. 3) are from the point of view of fullness of bliss and freedom from the ills of Samsara. So it has been declared in the *Narayanastaksarakalpa* : "Freedom from misery, fulness of bliss and destruction of Lingadeha are common to all released souls. Yet the measure of individual bliss and its quality, intensity etc. vary in preparation to knowledge".

We turning away (in distaste or detachment) from scriptural knowledge of God and reflection on it till then built up by Jñānin and more to be aquired thro' spiritual companionship of one's betters is, therefore intented to be conveyed by II. 52. There is no point either in reserting to a partial restriction of sense of 'Nirveda' in terms of "being done with" seriptural study and manana, while allowing for continued

recital of God's glory on the Jnanin's part. For the term "Nirvidya" cognate with 'Nirveda' has been shown to be used in the Sruti *(Brh. Up.* III. 5. 1.) with special reference to scriptural learning, in the sense of "having fully aquired". Hence the proper sense of II. 52 od is "You will then āttain the full measure of fruitation and fulfilment of all the scriptural lore so far aquired and meditated upon and more which remains to be thro' contact with more advanced sadhakas.

II. 53 Shows how the Jñānin attains fulfilment of scriptural lore and its manana, tho' in the beginning his intellect wavers faced with their conflicting deliverences and the seductions of false teaching. Gradually his mind gains clarify and firmness of conviction in conformity with the true sense of Vedic lore and ceases to be swayed by the apparent conflicts and discrepencies. Thereafter in the state of (Asamprajnata) — Samadhi it became absolutely constant, and immersed in the Supreme bliss of direct perception of Brahman — undisturbed even by the loud beating of drums. It is then that he attains the fruition of the means of knowledge(Yoga) pursued by him.

II. 54. The Aparokṣajñānin has been defined in *II.* 53, as one who has attained direct vision of B. thro' Samadhi. The purpose of Arjuna's question in *II.* 54 should therefore, be taken to elicit certain coextensive characteristics by which the Aparokṣa-Jñānin (or Sthitaprajña) can be distinguished -- the state of Samādhi into which he may enter not being

likely to be a coextensive one. Accordingly, the term 'samādhistasya' in the verse has to be regarded as alluding to what has already deen said about him in verse 53 with a view to asking for additional (coextensive) details.

'Keśava' means the Supreme Lord who actuate Brahma *(Kah)* and Rudra *(īśah)* to discharge theif receptive cosmic functions of creation and dissolution of the world (under delegation). Such is the derivation of the term given in the Kailasayātrā episode or the *Harivamśa*. Similar statements are to be met with in other Puranas.

'Kim asita. vrajeta kim' signify what for should he (who has visioned Brahman) move about, talk to others, take food and so on.

Not that Arjuna does not know the definition or the coextensive characteristics of the Aparoksa Jñānin. His question is, therefore, to be explained otherwise, as clarified in the following texts: "Knowing Dharma and other matters, Kings of yore, Devas and Ṛṣis raise questions about them to bring fame to their preceptors and to provide opportunities for people to be correctly instructed on esoteric truths.[1] But for such questions and answers relating to such truths people of limited understanding in the world will not know anything rightly about them.

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[1] cf. जानन्तोऽपि विशेषार्थं ज्ञानाय स्थापनाय वा पृच्छन्ति साधवः ॥

II. 55 [This *seems* to answer only the question about the definition of the Jnanin and not the other ones about the motive and purpose of his movements and actions. The Bhasyakara, therefore, brings out how other questions too are answered in it, by a proper elusidation of the wording and its significance.]

The coextensive charecteristics of Aparokṣa-Jñānins are given here. The answer to the question regarding the motives and attitude of the Jñānin in taking part in the external activities of life and social intercoursc, is to be given under II. 69 where it is to be shown that he participates in them without deliberate intent or preparation, almost like an intoxicated person letting himself go impersonally in a spirit of buoyancy *(nattādipravṛttivat)*.

The purpose of the question in II. 54 cd is this - The Jñānin who has had the blissful vision of Paramatman should have no need to engage in any external activity or social intercourse. Why then is he found to engage in them? This objection is met by pointing out that though he has had the vision of B., the incluence of Prārabdha Karma hides it to some extent and guided for the most part by the influence of previous impressions *(vāsanās)* he engages in external activities, with a slight touch of personal interest.

He gives up his desires for the most part. A small fringe of impeditive desires may persist in some cases like Śuka's. Desires consistant with love of God, which continue after Aparokṣa are not to be

given up. This may be seen from the statement "Jñānins who have perceived th. truth pray devotedly for the continuanc: of their Bhakti, Jñāna, etc."

Where in some cases as Indra's a weakness for indulging in forbidden desires is noticed in Aprokṣa-Jñānins,[1] we have to take it that their Jnana is for the time being overpowered by Prārabdhakarma. So it has been said "The Aparoksa Jñāna of certain Ādhikārika souls (such as Devas and Prajāpatis) becomes liable to suppression sometimes and regain itself later. They should be considered as belonging to a separate category from others. In view of this distinction, non-Ādhikārikas given to passions and desires cannot be considered to be true Aparokṣa-jñānins".

The pronouncement made in II. 55 are not, however, to be construed as intended to define the Jñāni who is *in the samādhi state.* For, the words "Who is without personal attachment everywhere" which forbid attachment, would be inappropriate to one who is *in the state* of Asamprajñātasamādhi, where there is no room for good or bad accruing to him. Though there is such possibility in the Samprajñāta-samādhi, it is not true that one can give up his passions only in that state. For it is said "Desires and passions do not arise in persons devoted to God, whose impurities heve been washed away, by Aparokṣajñāna, even when their minbs become distracted".

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1 cf. यथायुद्धयद्धरो हरिम् (*M.GT.*)

It is possible for the Jnani to give up desires because they reside in the mind. Hence, when there is the birth of Aparokṣajñāna in the mind, which is by nature opposed to passions and desires, it is quite possible to give them up. The adjective "present in the mind" *(managatān)* qualifying desires is used to out this point. That Aparokṣajñāna is opposed to Kama is going to be made clear in "Param drstva . ." (II. 59). The possibility of the Aparokṣajñānin getting free from all passions and desires cannot be gainsaid because it is not found to be so in other persons. We cannot generalise in all cases. Individual distinctions cannot altogether be ruled out.

In II. *55* e, the instrumental form "*ātman*" refers to Paramatman. The locative '*ātmani*'-(eva) means or being rooted in *(sthitah)* "Paramātman". The import of the passage is, therefore, this — that when the Aparokṣajñāni becomes rested in *(sthitah)* the Paramātman (who bears the name of Atma) he finds satisfaction *(tuṣti)* by His grace. The *Nārāyanārāmakalpa* says: "Satisfaction comes to the Jñānins who by eschewing the attractions of sense objects finds rest in Rama". The term atma in II. *55* ought not, therefore, be understood in the sense of Jivātman.

II, 56. The definition of the Aparokṣajñāni already given is elucidated in these three verses following (*56-58*). They point to the necessity of eschewing many other failings besides Kāma, like

anger. (The giving up of) these is the means of achieving Aparokṣa (as well as the coextensive characteristics of the Jñāni in the sense that while the Seeker [Jijnāsu] of B. has to aquire then by strenuous effort, they become natural assets to the Aparokṣajñāni), This is stated in " What constitutes the definition of Aparokṣajñāna has to be attained by the seekers by strenuous efforts ". 'Rāga' in 'Vitarāga' signifies the feeling of the agreeable or auspicious in what is really the contrary. (Hence the term 'Vitarāga' does not make the other 'Vigataspṛhaḥ' redundant). The lexicon also reads " The words 'rasā', 'rāgā' and 'rakti' signify kāma (desire). They also denote 'the feeling of the agreeable in what is really not so ".

II. 58. The Jñāni neither rejoices nor abhers (without just cause). Being without strong attachment everywhere the Jñāni neither rejects nor abhers without justifiable reason in regard to what comes to him good or bad.

II. 59. The next three ślokas elucidate how Aparokṣajñāna which has the characteristics elucidated above cannot be achieved without *mighty effort.* The difficulty of subduing the senses without mighty effort is first made known. By abstaining from food only the capacity for enjoyment of sence objects is stifled as well as the desire for them. But the (deep-seated) mental relish for them is not turned away. That turns away only at the dawn of Aparokṣa of the Supreme B. Such is the meaning of II. *59.* "Wise

ones who abstain from food soon conquer the senses by diminution of desire for such objects and the power of enjoying them, - except the deeprooted relish for enjoyment which persists in respect of the objects" *(Bhāgavata)*. The term 'rasa' also expresses the idea of relish for things.

II 60 The senses lead astray the mind of even the Jñāni possessed of ordinary wisdom without Aparokṣa so long as he has not risen above the attachment to his body. What is the adverse consequence, if they do so? They tend to distract him (and therefore, it means they have not been conquered by him and that he is under their power).

II 61. But then it does not mean it is absolutely impossible to conquer them. They can be conquered by *mighty effort.* Therefore, one must put forth a great deal of effort. 'Yuktah' means having the mind united with me. 'Matparah' means holding Me alone to be the highest of all (and fixing the mind on Me - as the most potent aid in the conquest of the senses and the relish for enjoyment). The reward of achieving such a discipline is indicated by the words 'Vaśe hi yasyendriyāṇi' (II 61 C).

I 62 63. These two ślokas speak of attachment and other failings are the cause, for the purpose of pinpointing their remedy. 'Sammoha' is the inclination to do what is unrighteous. The meaning of the word 'moha' has been so explained in the *Upagītā* "Invariable propensity to indulge in

sinful deeds of unrighteousness is called *'Moha'* ". Elsewhere also it is said "the craving for the unrighteous is *sammoha*".

'Smṛtivibhrama' is indulging in prohibited acts forgetting that they are prohibited. 'Buddhināśa' is imperviousness to recognising evil as evil. 'Vinaśyati' signifies he sinks into hell or attains such fate. So it has been said "Thro' attraction for what is opposed to Dharma one turns away from Śāstra. Then by failing to see the wrong and persisting in it he qualifies for hell".

II 64-65 Explain the conquest of the senses and its reward viz. Aparokśajñāna The Jñāni who has conquered the senses, tho' (sometimes) enjoying sense objects (to the extent necessary to keep body ann soul together) becomes 'Vidheyātmā' - conqueror of the body (and senses). He attains peace of mind.

II 65. How does one achieve complete destruction of all miseries by acquiring mere serenity of mind ? The answer is steadiness of mind leads to direct vision of B. 'Prasāda' in this context is the condition where the mind turns away from sense objects of its own accord without effort for the most part.

II 66. The next two verses indicate the adverse consequences of want of mental serenity. Surely, there can be no restraining of the mind in the absence of steadiness. None without steadiness of mind can have true knowledge thro' Dhyāna. This is elucidated

by II. 66d. 'Śānti' is moksa. The Kośa cites 'Śānti', 'Moksa' and 'Nirāvna' as synonyms.

II 67. How is it there can be no Dhyāna if the mind is not controlled? This is answered by II. 67. As is well known, the mind is made to follow the senses by the Lord Himself. This is going to be stated in 'Buddhir jñānam.....' (*Gītā* X, 4.5).

Prajñā is knowledge. It is prevented from rising and sometimes even after it has risen it is liable to be over-powered (and rendered powerless to determine the truth and settle the import of Śrutis).

II 68. Therefore, it is concluded that only he who has gained restraint of senses in every way can become an Aparokṣajñāni.[23]

II 69 This rounds off the definition of the Aparokṣajñāni or Sthitaprajnā (given in the previous verse II. 54).

That which is night to all (other) beings viz. the true nature of the Supreme Lord, of which they know nothing, while asleep, therein the Aparokṣajñāni who has brougt his senses under perfect control is wide awake and perceives the Paramātman fully and

[23]Steadiness of mind is impossible without restraint. Without it there is no fixing the mind on God without it there can be no effective discipline of Sravana, manana and without them there can be no determination of truth and fixing of import of Srutis, without which there can be no Dhyana and without fruition of dhyana there is no Aparoksa, (J.)

vividly. Where, on the other hand, other beings are wide awake in the sphere of objects of sense, he is asleep and knows more or less nothing of them. His external reactions are like those of a person under a spell of intoxication. So it has been said "The Siddha perceives not his last body - whether it remains or has been abandoned"[24] (*Bhāg*. III. 28.36) or "The body lies in the power of God" (*Bhāg*. III 28.37). 'Muni' refers to one in constant reflection (*manana*) 'Paśyataḥ' calls up from '*muni*', *manaua* as the means of perceiving God.

II 70. Explains the Aparokṣajñānins participation in external activities and his satisfaction of physical needs and social intercourse. (Physical movements like coming and going may somehow be explained as involuntary but not the Jñānin's acts of taking nourishment, talking to people and teaching them or helping others in need, all of which require forethought and intelligent adaptation means to ends which cannot be explained as involuntary reactions).

Tho' being filled with constant inflow of sense objects, he remains calm and steady without being elated by their experience or making any effort to get them. Nor does he feel famished in their absence. In this respect, he is like the great ocean which experiences no appreciable increase or lessening of its waters by the inflow of the rivers emptying them-

[24]Even as a drunken man fails to see his garment slipping from him.

selves into it or by their ceasing to flow in. Nor does it make any effort to get the supply. Similar is the Aparokṣajñānin's position. Such a one attains Mukti.

II 71. The manner of the Jñānin's enjoyment is further elucidated. While experiencing sense objects he 'gives them up' in the sense of not yearning for them and keeping himself completely free from the egoism of agency in experiencing them *(nirahaṅkāraḥ)* and the egoism of being their possessor *(niamamaḥ)*. Such a Jñāni is alone a "man"-(the rest are *beasts*). He alone deserves and attains Mokṣa.

II 72. This concludes the topic. (What has been said so for) is the definition of the state of one who has attained supreme knowledge of B.. The Jñāni reaches B., only consciously remaining in this state *at the last moment of his very last life in the round of transmigration*. Failing that, he will have to take another birth (or births) as will be made clear in *Gītā* XV. 6. Otherwise, he will have to be born again. Even in the case of the Aparokṣajñāni there is bound to be fresh embodiment, if there is any Prārabdhakarma remaining to be worked out. (The snag is that) there are indeed certain Karmas which entail fruits which have to be worked out in *several births*. This may be seen from statements like "He will be a Brāhmaṇa in seven births". There is evidence to show that in some cases Aparokṣajñānins also are liable to further births. For instance, we

read in the *Gāruḍa* " Tho' a Sthitaprajña, Urdhva[25] first attained the position of Rudra, then that of Samkarṣaṇa and finally Mokṣa by Viṣṇu's grace" The *Nāradīya* reads : " O Mahādeva, your release is due in the next birth ".

(There is no fear of these Jñānins losing their chances of Mokṣa due to possible diminution of their Jñāna gradually in the course of subsequent embodiments where they may be exposed to counter-influences). Aparokṣajñāna carries with it the guarantee of Mokṣa, sooner or later. This is established by the following Śrutis : "There is only that much delay for him" *(Chān Up.* VI.14.2), " Whether they perform his funeral obsequies or not ... he goes to Arcis ..." *(Chān. Up.* IV.15.5.)

There is no need for the Jñānin to resort to Kāyrvyūha[26] (to liquidate his Apārabhdakarmas). Their liquidation is provided for in such Śrutis as " Just as water does not cling to the lotus leaf" (*Chān. Up.* IV.14.3.). " The fire of knowledge consumes all

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[25]Also known as" Ugratapas" eligible to attain the office of Rudra, later :

See लिंगाल्तातव्यतः पूर्वं मृजो ब्रह्मत्मतः शतात्
शुश्रावोग्रतया नाम योग्यो रुद्रपदस्य यः

(*AV*. iv. 1.2)

[26]Means capsulating, thro' Yogic power, the fruits of Karma still to be worked out in many lives so as to be exhausted in the same life thro' many bodies tenanted by oneslf *at the same time.*

Karmas" (*Gītā* iv. 37). If it is in regard to Prārabdhakarmas there is no opposition to it if such powers of Kāvyavyūa are ascribed to some select Jñānins (like Saubhari). But if it is to be extended to all, there is no evidence in support of it. We cannot accept the contention of the Vaiśeṣikas and Pāśupatas that there is support for liquidation of Prārabdhakarmas by all Jñānins thro' Kāvyavyūha in *their* Śāstra. Their Śāstra is no authority as it has been censured in the following : "Those who take their stand on the views of Akṣapāda, the Sānkhya and the Yogas with matted hair and find fault with the Veda are of limited understanding".

Where there is praise of some of these in the authentic scriptures, it should be viewed as meant to praise the devotees of Śiva and others gods and *not* as vouching for the correctness of all their statements. Moreover, they cannot claim validly when they are in conflct with other works cited before. For it has been said in the *Varāha Purāṇa* (*Chap*. 70, 36 37) "I shall now create a delusion which will confound men. You too, O Mighty Rudra, publish misleading Śāstras containing falsehoods and misrepresentations. Highlight yourself and obscure me".[27] The *Nāradīya* reads : "Rudra at the command of Viṣṇu published reprehensible works and works of mixed character At his behest. Ṛṣis like Dadhīci also composed Brāhma and Śaiva Purāṇas extolling those gods in agreement with them and Vaiṣṇava Purāṇas (like

[27]See Notes to my Edn. of M.'s *Catussutribhasya*, 1934, p. 114

Gāruḍa) in agreement with "Viṣṇu Vedas". The *Pañcarātra, Bhārata, Mūlarāmāyaṇa* and *Bhāgavata* are classed as "Viṣṇu-Veda". Therefore, the Śaiva Purāṇas have to be construed so as not to conflict with them.

Thus Aparokṣajñānins are assured of Mukti; but not necessarily in every instance, at the time of giving up the particular body in and thro' which they attained Aparokṣa. Bhiṣma and others did *not* attain Mokṣa in that birth as their minds were not fixed on the Supreme Being at the moment of exit of their lives. For, in the *Gītā* (VIII.6) it is said the Jñāni reaches God giving up his body with his thought on Him at the moment of doing so. The use of the present participle form of the verb *'smaran'* placed in direct syntactic relation with the act of giving up the body *(tyajati)* so as to indicate that such remembrance of God at the moment of giving up the body confres Mokṣa, necessitates the couclusion that the two acts occur at the same moment. As this condition was not fulfilled by Bhīṣma, he could not and did not attain Mokṣa, *then*.

The difficulty of remembering God at the *moment of death* has been brought out in the *Gāruḍa* "When the moment of giving up the body draws near, in the case of Aprokṣajñānins with balance of Prārabdha-karmas to be worked out, the mysterious power of Viṣṇu takes their minds away from Him". No others than Aparokṣajñānins (can) remember God at the moment of dying. The *Brahma-Vaivarta*

(*Purāṇa*) says "Those who worship Him with knowledgc and devotion Hari comes to their mind at the time of death as a result of the fruition of the merits earned by them in many former births and not otherwise".

The word *'nirvāṇam'* in II.72 means the bodiless (Brahman). The Kośa gives 'Kāya' 'bāṇa' and 'śarīra' as synonyoms'. 'Vāṇa' is used in this sense in the *Praśna Up.* III.2 : "We sustain and support this body". The term 'bodiless' used in describing B. is to be interpreted in the same way as the description of the Muktas living in Vaikuṇtha with bodies formed of Nityopādhi as "without sense-organs, (not taking food, fragrant-smelling" etc. (quoted earlier). Otherwise, how can the fact of God possessing a body of His Own made known by all Purānas be explained? (There surely is no warrant for holding that there are two Gods—one with body and another without it). There surely is no being Superior to God (Viṣṇu) who answers to the name of Brahman. The *Bhāgavata Purāṇa* (I.2.11) says "He is called Brahman, Paramātman and Bhagavān" "The Bhagavān who is Parabrahman" "O Parabrahman Janardana" "He who is the highest Brahman" "In so for as I transcend the Kṣara Puruṣa and am superior to the Akṣara ..." (Gita. XV. 18) "He who is not comprehended by the physical sense" "There is no one equal to Nārāyaṇa now, nor in the past

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1. Bana - Vana. The sounds B and V are often interchangeable in pronunciation. Cf. the Bengali pronunciation of Vasu - Basu, Badarayana - Vadarayana, Valmiki-Balmiki.

nor will be in the future " (Mbh. I. 1). "There is no one equal to you, how can there be a superior (*Gita. XI 43)*

It cannot be argued that as the (other) B. (of the Monist) has no form or body, it should be distinguished from the Lord (Viṣṇu or Kṛṣṇa who has a body). The Śrutis refer to the (so called) 'other' B. also as having a form or 'body' of its own'. For we read- "It is of the form of bliss, immortal'. *Mund. Up*. ii, 2.7) "Flash of gold" (*Taitt. Up*. ii 6) "within that small space" (*Ch n. Up.)* If B. has no form, the Śruti would have merely referred to it as "bliss" and not having 'a form of bliss'. How can the formless have 'golden form'? 'How can the formless be said to be present in the small space inside the heart lotus' ? For, the being in the small space of the heart (*dahara*) is in some places mentioned as having a form as in "the Lord whose body is of his own essence '*Svadeha*' (Mbh. XII.307, 86)

The Supreme is decisively known to have a form of its own, from such statements as "The Supreme Puruṣa has a thousand heads" (*Puruṣa sūkta*) "The creator of golden hue" (*Mund. Up*. III 1.4) "Who is beyond Tamas and of the colour of the Sun" (*Puruṣa sūkta*) "He has hands and feet in all directions" (RV. X. 81.3) and from his description in the Viśarūpādhyāya of the Gita (XI).

It involves a self-contradiction to accept a formless (B). For the Lord is that being who possesses infinite knowledge, sovereignty, valor, bliss, fame

beauty and power. "His powers are heard to be supreme and varied, such as knowledge, prowess and activity - all of them natural to Him" (*Svet. Up*.VI. 8) "He who is all knowledge" ( ) "The bliss of Brahman (*Taitt Up*..III.6) "All other creatures live upon a fraction of his bliss (Brh.Up.IV.3.32) "Him who has no beginning, middle or end,, of infinite valor shining with a thousand, a million, nay countless lustre"( ) "In Me, the unlimited, of countless attributes and of countless forms" (*Bhāg*. VI.4.48)" I was born as the power of intelligence of the infinite power" (*Bhāg*. III.9.24) "The Turīya which is all-perceiving" (*Māṇḍūkya Up*. II.3)"He the wise one who knows Himself and all else"(*Bhāg*.XI. II.7). "Other than Mukunda *who* can be the subject of reference of the epithet Bhagavān"? (*Bhāg*. i.18.21) "Bhaga" is the epithet which denotes plenary sovereignty (*Viṣṇu Purāṇa*VI.5.74) "Your bliss and knowledge of all auspiciousness is absolutely full" "The Supreme alone can accomplish what others can never hope to do or think of attempting".

All these attributes and powers and forms of God are of the form and essence of one another and identical with Him. "Brahman is knowledge and bliss" (*Taitt. Uq*. II,1)"He knew B. to be bliss"(*Ibid.* III, 6) "Reality, knowledge and bliss is B. (*Ibid*) "whose thinking activity is knowledge" (*Mund. Up.* II.2.7)' O six-fold sovereignty, enter me, hail (*Taitt. Up.* i.4.3) "He has no material body made of flesh, marrow and bones" (*Vāyu*. XXXIV.40). "Not because He is a Yogi but because of His intrinsic sovereignty,

the Supreme one is known as 'Acyuta' of flawless form composed of all attributes" (   ) "Of flawless body, pleasing fragrance, shining with knowledge flawless valor" (   ) "knowledge of knowedge, bliss of bliss, Lord Viṣṇu is the Highest (*Paimgi khila*) "My body is of flawless bliss, not composed of Prakṛti. It is unlimited in all respects. So I am called Nārāyaṇa" (*Brahma-Vaivarta*) "That same body He sometimes exhibits to others as of limitede nature and attributes, by way of sport and by His power of deluding others (*Māyā*)" (   ) The Pādma says: the Lord did not dwell in the womb of mother Devaki. He was not born of Vasu, deva or Daśaratha or Jamadagni. So sports the unmanifest Lord of bliss of undiminishing nature- for ever. When perceived by the dull-witted as subject to life in the womb and so on, He does not confer the lasting benefit of Mok a" The *Skānda Purāṇa* says: "Never, indeed does the Supreme V sudeva, the Ruler and Master of those who have Him (in their hearts) suffer pain. He, the ruler of the heavenly worlds, the unborn, the incxhaustible store of bliss, of the essence of intelligence, enlightener of the world, went to the forest weeping like a mortal, in search of his beloved abducted by Rāvaṇa. "He who is adored by Brahmā wandered about, deluding mortals, and showing how persons excessively attached to their women behave. Because of His fulness of nature, the Lord Paraśurāma of unimaginable valor, and who is Rāma himself, in reality, appeared as if vanquished (by Rāma) to let the words of Rudra come true. The invincible one, being won over by devotion

and feigning defeat, spared Bhīṣma and did not let Ambā be married to him. Who can be more compassionate than He"?

Therefore, one should not ascribe any empirical limitations to any of the Lord's manifestations,

Where mutual differences or distinctions (of "high" and "low") are met with among them, as for example between the Viśvarūpa and the other forms of the Lord, they should be understood to be made to appear so from the point of view of the uninitiated. So it has been proclaimed in the Garuḍa: "All Forms of the Lord are infinite and equal to one another in respect of all their attributes. Still, from point of view of the uninitiated, the Sages speak of You as "high" or "inferior, (*para-avara*) to delude the devotionless".

This esoteric explanation of Divine Majesty should not be treated as purely eulogistic in purpose and as not to be taken as literally true but given only by way of courtesy (*upacāra*). It has already been shown that the inconceivable power of God and the imponderable distinctiveness of entities have to be reckoned with and cannot be brushed aside*. The *Nāradiya* says, "Rāma, Kṛṣṇa and other forms are all of them always perfect. They do not differ from one another to the slightest extent. Still, you delude us, O Lord, by making us look upon them

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पदार्थवैचित्र्याच्चेत्युक्तम् M.GB) and धर्मवैचित्र्याद्धर्थिनाम (II. 24)

as different in essence and power from You or from one another".

So then, it is fully etablished that the Aparokṣa-Jnāni reaches in the end the Supreme Being named Nārāyaṇa who is at all times full of countless attributes and is eternally free from all imperfections.

Knowledge of the nature of J.va (and īśvara) known as S īṅkhya and the means of such knowledge known as Yoga have been dealt with in the previous Adhyāya. In this Adhy ya, Ni k ma - Karma is enjoined as the means of attaining that knowledge, after disapproving of abstention from it.

III. 1.2. The Lord had told Arjuna in II.49 that Jnan is very much superior to *(sakama)*-karma. If so (*asks Arjuna*) why do you urge me to carry on with Karma, especially a terrible one like war *(in which violence and hatred are inevitable)*, instead of directing me to take to Nivṛttakarma or the peaceful life of renunciation of all action and its fruits ?

III. 3. Explaining what is in his mind, the Lord tells Arjuna : Though Jṇāna is superior to *(K mya)*-karma *(such as war)* you are an Ādhikārika. I am therefore entrusting you with the responsibility of

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1. "Adhikarikas" are *Jnanins* chosen by God's will and entrusted with responsibilities in the world to help, guide and inspire humanity.

(this war as a Niṣkāma-Karma) a social obligation and directing you to it.

The verse "Loke'smin" (III. 3) means: there are in this world two *orders* of persons both adhering to My law of life –these who (i) pursue the path of Jnāna (*exclusively*) by giving up the duties and responsibilities of the householder or other āśramas and adopt the ascetic life like Sanaka and others (ii) others who while remaining in the Gṛhastha or other āśramas and discharging their duties and responsibilities, still adhere to the way of knowledge like King Janaka and others.

"Sāṇkhyas" are those who have true knowledge *Jnānins)* like Sanaka. Yogins are those who resort to the means of true knowledge *(such as Niṣkāmakarma)*.

Persons like King Janaka though in fact 'Jṇānaniṣthas' *(staying in Jṇāna)* are "Ādhikārikas". So they are ordained to do Karma by God's will and pleasure, in the interst of guiding the world along right lines *(lokasangraha)*. They are, therefore, designated as 'Yogins', 'Niṣthā' is one's natural state of being.

So then, being an "Ādhikārika" like Janaka and others you are eligible for Jṇāna, *only thro' adherence to karma and not by renouncing it* altogether like Sanaka and others. (Wedo know that) there *are* illustrious persons like King Priyavrata who tho' adhering to Karma purely iu obedience to the

wishes of God, are, at the same time indisputably Jnanins. So has it been made clear in the Bhāgavata Purāna (v. 1, 23) : The obligation (of administering his kingdom) was laid upon hīm (King Priyavrata) at the wish of God.[2]

III. 4. The Lord says, I direct you to adhere to Karma for another reason also, that one does not gain Mokṣa which is a state attained by the relinquishment of all kāmyakarma and, therefore, known by the name of 'Naiṣkarmya', *merely by not* doing his legitimate karma such as fighting this battle (as in your case). For it is Jñāna alone and not the abstention from karma that confers Mokṣa. Why so? Because the Jīva is a 'Puruṣa - i.e., is always connected with a body (pura) gross of subtle (till Mokṣa). Moreover, if Mukti can be had by not doing any karma, trees and such other immobile Jīvas (sthāvara) should have it. It cannot be argued that there will be Mukti by not doing any karma because such abstention will arrest the rise of further karma. There is always the possibility of countless karmas of ever

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2. The opening Adhyaya of the V Skandha of the *Bhagavata* narrates the story of how King Priyavrata the great devotee of Vasudeva declining the crown goes to the forest to become an ascetic and do penance. He is dissuafed by Brahmadeva and made to return to his kingdom and shoulder the responsibility of administering the kingdom at the express wish of God Himself. The words occur in the text of the Bhagavata as quoted by Madhvacharya.

so many earlier lives. Not all of them could be worked out then and there. For the Jīva performs so many karmas in one life. The fruits of some of them are of such a nature as have to be worked out in several lives. And while one is in the course of reaping their fruits one by one in the other world, one comes back to earth with the residue (to start a new life). This piles up future lives without end. So it has been said in the *Brahma Purāṇa*: "A man or a woman living beyond his or her fourteenth year is liable as a rule to lay in store not less than ten future lives. And this cycle of births has had no beginning. So then what hope is there, O Sage, of Mokṣa without grace of the Supreme Being" (by sheer exhaustion of Karmas in the natural process)?

On the other hand, if Samsāra should have had a beginning, there being no previous Karma to determine the nature of one's first life to begin with, the first life in the series would itself be unaccountable.

The only way in which Karma can be made not-binding is by giving up the desire for their rewards while performing them and not by choosing to give up legitimate action which will only entail sin. This will be made clear under XVIII. 12.

It may be contended, that it has been authoritatively stated that as Niṣkāma Karma carries no fruits, to be worked out in Samsāra one gets Mokṣa through it. So we read in "Karmas performed without desire for rewards and with true knowledge of

God are called 'Nivṛtta'. One who practises Nivṛtta karma attains the eternal Brahman" *(Manu Smṛti :* XII. 89). Similarly, non-performance of Karma, too, can carry no rewards. By the same token then one should be able to attain Mok a by non-participation in Karma (and thus escape the avoidable strain of going through the karmas and relinquishing their rewards).

The above contention is met by the words: *Na ca sannyasanād eva*....(III.4). 'Sannyāsa' here means the abandonment of Kāmyakarmas as we see from the use of that term in *Gītā* XVIII.2 (The position is this). Karma performed without desire for its fruiss contributes to the cleansing of the mind and thereby to the birth of Jnāña and thro' it to Mokṣa. This has been stated "Vairāgya is implanted in the heart of one whose mind has been purified by (Niṣkāma) Karma. And it should be noted that Jnāna is attainable only by those who have no attachment (to external things).This has been stated in the *Bhāgavata* (V. II. 3) : 'Even the worthy sayings of the Vedas will be powerless to enable one to grasp the truth who has not learnt to detest the fleeting pleasures of family life on the analogy of dream-experiences". It is not therefore correct to argue by way of "Prati-bandi" (counter-argument) that just as Niṣkāma Karma which bears no other fruit leads to Mokṣa, non-participation in Karma too may similarly lead to Mokṣa. The position is that Niṣkama-Karma does *not* confer Mokṣa. It merely helps to purify the mind, builds up Vairāgya and paves the way for

enlightenment. Hence the mere abstention from Karma is not the means of attaining Mok a.

As far the ascetic order of life, it is intended to unify the mind in God and to please Him well. It is within experience that in the case of Gṛhasthas and others there is much less of unification of the mind in God, as a rule, in so far as they are busy with other activities. And it stands to reason that without perfect unification of the mind in God, Aparokṣa-jnāna cannot be attained. The Śruti too says the same "Neither the one whose mind is not rooted in God nor the one without composure of mind in Him can attain God" (*Katha. Up.* 1.2.24). The Sannyāsa-Āśrama pleases God immensely. So it is said in the *Nārāyanāṣṭākṣarakalpa*: "The fourth order of life of Paramahamsa, an investiture, so pleasing to Me...."

As for Ādhikārikas they are able to achieve unification of mind in God while continuing to remain in the Gṛhastha or other āśramas (without entering the Sannyāsa-āśrama): 'Such responsible positions of the Ādhikārikas pleases God immensely. So it has been said in the *Pādma*: Ādhikārikas like Devas and the ancient Kings (like Janaka and Priyavrata) do not swerve from Viṣṇu even in the midst of their onerous tasks and responsibilities. The enjoyment of their responsible positions by these Ādhikārikas is itself a means of pleasing Hari very much."

III. 5. Explains that no one can give up Karma absolutely. (It must, therefore, be recognised that all Karma is not binding but only Sakāmakarma).

III. 6-7. (Tho' it is not possible to give up minimum Karma necessary to keep body and soul together) still one should renounce Karma (by giving up the desire for fruits) to the best of one's ability. This is stated here. The words "thinking in the mind" (in verses 6 and 7) are introduced to make clear the positive and negative concomitance between the absence of control of mind and bondage and the controlled mind and absence of bondage, respectively to emphasise that it is not so much the participation or non-participation in Karma that is responsible for bondage in or release from Samsāra but the effective control of the mind and harnessing it to God without becoming enslaved by it.

Karmayoga here is adherence to one's Varṇa-Āśrama duties and not exclusively of the Gṛhastha because it is used in its general connotation and because the spirit of non-attachment is enjoined. So, carry out the appointed responsibilities of your station in life.

III. 9. This refutes the contention based on the Smṛti, "Karma subjects living beings to Samsāra (They attain mokṣa by knowledge. Therefore, the wise ones do not take to Karma)", that all Karma retards mokṣa. The Lord explains the correct position by saying "Yajñārthāt . . .". '(Ayam Lokah).

Karmabandhanah' means the world whose source of bondage is Karma. 'Yajña' here signifies the Supreme Lord Viṣṇu.[3] (The overall idea of III. 9 ab is) Karma performed for *His* sake and pleasure (i.e. as His worship and as pleasing to Him) without attachment[4] is not an impediment to Mokṣa and will not retard it. Because of this qualification (do it) without attachment. Also because of the Śruti "Who aspires for results" ( ) and the statement to be made (about the threefold fruits of Karma) 'The undesirable, desirable and mixed" (*Gītā* XVIII. 12) and the injunction: "These Karmas also ought to be done without attachment. Such is my final view" (*Gītā* XVIII. 6). Though there is another specific qualified statement *(Viśeṣavacana)* deprecating Karma, "Therefore let him not be a doer of iṣtis" (*Bṛh. Up*. i. 5. 2) the qualifying epithet in the pronouncement of the *Gītā* (Yajñārthāt karmaṇo anyatra lokah karmabandhanah III. 9) holds the ground.[5]

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3 यज्ञो वै विष्णुर्देवता (Satapathi BR-1.11)

4 See M.'s explanation of the words निर्मम: and निरहंकार: in II.71.

5 This is because it is pecifically in favour of excluding Karmas performed with no other end in view than to please the Lord and has as such the right of overriding and restricting the scope of the other statement 'Tasman nestiyajukah syat, and reducing it to the position of a general statement (Jayatirtha). यद्यप्युक्तविधया द्वयोर्विशेषवचनत्वं समं, तथापि गीतावाक्ये यज्ञार्थादिति विशेषणं परीशिष्यते अतिरिच्यते अतस्तदपेक्षया तत् सामान्यवचनमेव

III. 10-13. The Lord introduces a laudatory statement (arthavāda) in respect of the obligatory nature of the Karmas pertaining to one's Varṇāś-rama.

III. 14. adduces another set of reasons (14-16) to re-inforce the same point. In this verse, Parjanya denotes the clouds and the Sun. Though the Sun exists before 'Yajña' it (the Sun) is said to be prodced from Yajna in the sense that Yajna which signifies the oblations offered in it serves as food for the sun (which Sustains the Sun).

Here the Yajua contemplated is the one which constitutes the cycle or series which calls for an injunction to (performance of one's) Karma as a moral and ethical obligation of mortals to keep the wheel of cosmic life in constant motion. That purpose will not be served if by Yagña we understand the one performed by the Sun himself, as a god, to attain his position. A distant analogy of the one performed by Parjanya will not also suffice to exert the necessary moral pressure on others.

Or Parjanya is the collection of clouds which is produced by food. *Manu Smṛti* (III. 76) has it that the oblations properly offered in fire reach the Sun.[6] Rains are due to the action of the Sun's rays. Food is produced by rains and living beings are born of and sustained by the consumption of food. Either

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6 अग्नौ प्रास्ताहुतिः सम्यगादित्यमुपतिष्ठति. (Manu Smruti III-76)

way, Parjanya is born of Yajña which means the offerings in favour of particular deities. Karma refers to the other subsidiary rites connected with Yajña.

III. 15. Karma (activity) is generated by the Supreme B. as we see from the following texts: "It is He who causes good deeds to be done" (*Kauṣ. Up.* iii. 8) 'Mind, perception....' (*Gītā* X. 4-5). Where it is possible to understand the terms '*Brahman*' and '*Udbhava*' in their primary senses of the 'Supreme Being' and 'generation' it is not permissible to go in for the non-primary meanings of 'Veda' for 'Brahma' and "illuminating the nature of Karma' to 'udbhava'. It is not possible to ascribe the power of illumination to the Veda which, as a body of articulate sounds, is an inanimate entity and as such incapable of independent activity. The Śruti 'Under the bidding of this Imperishable (Akṣara)" refers to everything being controlled by B. So also the text of *Bhāgvata* (II. 10. 12) "Substance, Karma, Time and others exist for ever by His grace'. Reference has already been made to B.'s inconceivable power (which makes it possible to understand how even the intrinsic nature of all other substances and principles whether sentient or insentient remain under Its control). Even the power of the Vedas to illumine the nature of Karma through the agency of the Abhimāni Devatas is subject to the same principle - as these gods are but Pratibimbas of B. and a Pratibimba has no power to act independently of

the Bimba's activity. Such independence of initiative has been denied of the Jivas in *Gītā* V .14.

The 'aksaras' (III. 15c) are the wellknown articultate sounds of the language of the Vedas by which B's nature is *made manifest.* But for such illumination (by the words of the Vedas) how can anyone hope to know anything at all about the Supreme Being which has neither a beginning nor extinction and which is unthinkeble and infinite ?

Moreover, there is no justification to prefer the derivative sense of "Vedas" for the term "Brahma" to its established sense *(rūḍhartha)* of the Supreme B. The express reference to the Supreme B. (as ever established in Yajña, in III. 15 cd) makes it clear that it is the same Supreme B. (and not the Vedas) that has been referred to by the term Brahma in III. 15 a. It is not possible to hold that in III. 15 cd. it is the Supreme Being previously referred to in III. 15 b by the term 'Akṣara' that is finally referred to by the expression 'Brahma' in III. 15 cd. For, it will not be proper to construe one and the same word (Brahma) used twice in the same context as denoting two different things,[7] unless there is

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7. The position criticised is that of Bhaskara. According to Samkara 'Brahma' in III.15a and III.15c denotes the Vedas. (According to Madhva it denotes the Supreme Brahman uniformly in both the places).

Read: कर्म ब्रह्मोद्भवम् । ब्रह्म वेदः तत्प्रकाशितम् ब्रह्म चाक्षरसमुद्भवं अक्षरमिति परमात्माख्या । तस्मात् सर्वगतं ब्रह्माक्षराख्यं । सर्वगतमिति विशेषणात् । इतरत् पुनर्ब्रह्म वेदाख्यं विकारत्वात् असर्वगतम् (Bhaskara)

decisive evidence of difference of topic.

These 'akṣaras' (articulate sounds of the Vedas) are eternal. This is established by the following Śruti, Smṛtis and Sutra : "O Virūpa send forth a good praise, of the showerer of desires, with the help of eternal words" (*RV* VIII-75.6). "The words of the Veda which are without beginning and have no extinction were articulated by the Self-existent Beihg" (*Manu i. 5*). "The endless succession of Devas follows from the eternality of (Vedic) sounds (*BS*, i.3.29)

(The interpretation of III. 15 b to the effect that the Veda is produced by the Supreme B. called Akṣara is unsustainable[8]). We have already pointed out the difficulties which arise on the asceription of an author (or creator) to the Vedas.[9] It will not do to explain that the Vedas are produced by B. without deliberation (abuddhipūrvaka) (and that, therefore, there is no possibility of the defects incidental to authorship being found in them). For there is no proof to establish that the Vedas were produced without thought or deliberation. The significance of the description of the Vedas as the "breathing forth" *(niśsvasitam)* of the Supreme Being *(Bṛh. Up.* II. 4. 10) is that they were delivered effortlessly but *not thoughtlessly*. For the Śruti "He desired....and He created all this" *(Taitt. Up.* ii.6) makes it clear that the entire creative activity of God

8. The interpretation is given by both Sankara and Bhaskara.

9. See under II.13 (p. 11)

proceeds from His unfettered will and desire to create. There can be no willing or deliberation without taking thought. Moreover, the Bṛhadāraṇyaka Śruti which refers to B.'s act of creation as a "breathing forth" mentions the creation of "sacrifice, oblation, food, drink, this world and the other and all beings" *side by side with* the world of names comprising of sacred literature (*Bṛh. Up.* IV. 15.11). If the world of forms *(rūpaprapañca)* should be deemed to have been created without deliberation together with the world of names *(nāmaprapāñca)* the Śruti which ascribes all creative activity of God to His Will aud Desire (*Taitt Up.* II. 6.) will lose its point.[10]

Such a position will be quite against the highest purport of the Śrutis which is the majesty and supremacy of God. It would be a negation of God's supremacy to interpret the description of His creative activity as a "breathing forth" as someting done without taking thought or deliberation (*abuddhi-pūrvaka*). How can a Creator who acts without independence be credited with Supremacy? Lack of independence would be evident from the fact of His creations *not* being the outcome of His free will, pleasure and deliberation or coming into existence without His initiative. Diseases taking root (birth)

10. Cf. ननु, 'निश्वसितमेतत्' इति नामप्रपंचस्याबुद्धिपूर्वकमुत्पत्तिं वक्ति, सोऽकामयत' इति रुपप्रपंचस्य इच्छापूर्वमित्यतो न विरोध इत्यत आह — इष्टं हुतम् (*Brh. Up.* IV 15-11) इत्यादि रुपप्रपंचेन सहाभिधानात् (J.)

in men (in spite of their desire to be healthy) proclaim man's helplessness in being at their mercy. They neither take his permission nor consent.[11]

The right way of understanding the statements in the Śrutis regarding the origination (*udbhava*) of the Vedas would be in terms of their being made manifest or secondary origination from their respective Abhimānidevatas.[12] For they are recognised to be without a beginning and without extinction *(anādinidhana)*, but all the same "brought forth" *(utsṛṣṭa)* by the Self existent Being. These two seemingly contradictory statements can only be reconciled by understanding their origination *(udbhava)* in the sense of becoming manifest (or revealed to the minds of Ṛṣis). The agent or person who manifests them is also sometimes spoken of as their author or 'creator'-as when Sage Yājñavalkya is said (in the *Mahābhārata*) to have "produced" the entire *Śatapatha-Brāhmana.*[13] How is it possible for him to have "produced" (*de novo)* the Yajus which were lodged in the mind of the Sun-god? The decisive rulings given in the Śārīraka Sūtra have to be taken as more powerful than bare statements elsewhere apparently referring to the Vedas having been 'created' or brought into existence by B.

11. Note Madhva's light touch of humour here.
12. ऋग्वेद एवाग्नेरजायत वायोर्यजुर्वेदः
13. ततः शतपथं कृत्स्नं सरहस्यं ससंग्रहम् ।
    चक्रे सपरिशेषं च हर्षेण परमेण ह ॥
    (Mbh. XII.323, 16)

It is not correct to think (that the Sūtra 'Śāstrayonitvāt' [BS.i.1.3] favors such an interpretation) that the Vedas are produced by Brahman. The true sense of this Sūtra is that the Śāstra i. e. Vedas is the only (valid) means of proof of the existence and nature of attributes of B. (The other interpretation[14] is irrelevant to the context and, therefore, unsustainable).[15] For, after Brahman has been defined as that Being from which the origination, sustenance, dissolution etc. of the Universe proceed, the most natural question that would arise to be settled would be on what basis of proof or authority B. should be accepted as the Author of the world. Any other question about B.'s own origin from the Vedas[16] or its producing the Śāstra[17] (Vedas) would be *irrelevent.* Further B.'s being the cause of the Śāstra or its creatar would not help in any way to establish that it is the source or cause of the Universe (*Jagatkāranam*). Surely, it will not be impossible for the creator of the wonderful Universe to be the Creator of the Vedas also, assuming that they *are* 'created'. Nor would the creation of the Vedas help to establish B.'s omniscience[18] particularly if the Vedas are supposed to be produced

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14. महत ऋग्वेदादेः शास्त्रस्य योनिः कारणं ब्रह्म
(Sankara BSB. 1.1.3)
15. See my BSPC Vol. I p. 8
16. By coustruing the compound as
शास्त्रं योनिः कारणं यस्य तत्
17. By coustruing the compound as a Tatpurasa as has been done by Sankara in his first interpretation.
18. नच सर्वज्ञत्वे (वेदकारणत्वं हेतुः)

without thought and deliberation. Furthermore, if the creator of the Vedas which are but a part of the entire universe could be All-knowing, what prevents the Creator of the whole Universe of which the Vedas from part, from being All-knowing (in a larger sense)? So much so that B.'s omniscience can straightway be established by its being the creator of the entire Universe. B.'s omniscience not being in doubt, there is no need to buttress it by seeking to interpret the Śāstrayoni-Sūtra in a manner that cannot stand scrutiny.

The Sūtra is, therefore, intended to establish that the Śāstra (Veda) is the only means of proof of the existence of B. and of its nature and attributes. As the Vedas are not (thus) 'created' their sounds are eternal.

Since B. thus comes to be fully manifested (cumulatively) by the orderly cooperation of the various links in the movement of the wheel of life, it is said to be firmly established in the Yājña which sets it in motion. *(By participating in such Yajña one derives merit by contributing to social wellbeing and increasing manifestation of Divine presence in the life of the Universe.*

III. 16. The articulate sounds *(akṣara)* of the Vedas are to be manifested by mortals properly reciting or using the Vedas in the Yajñas. This serves to keep the wheel of Karma moving. Whoever then fails to keep it going is morally guilty of sabotaging the rotation of the wheel of life and leads

a life of sin. His life accumulates only the sin of dereliction of duty and responsibility.[18a]

III. 17. (This verse meets an objection that if there is to be grave dereliction of duty and responsibility in not carrying out one's appointed Karma and enormous gain in carrying it out, it would discourage the Aparokṣa - Jnāñi from going into Asamprajñātasamādhi in which there is absolutely no scope for any Karma to be carried out. It has nothing to do with restricting the moral responsibility of participating in the movement of Jagaccakra to Ajnāñis and placing Jnāñins entirely outside the purview of Karma, as interpreted by Śamkara). 'Rati' or 'Ramaṇam' here means the joy derived from perceiving (the Supreme B.). 'Tṛpti' is reaching a sense of "enough and no more" in regard to *things other than B.* 'Santoṣa' is the happiness that brings about such a feeling. The Kośa says : "Santoṣa is what causes a sense of "enough" (in things other than B.)".

Ātmaratih' means one who has attained the ineffable bliss of perceiving the Paramātman and communing with Him directly. 'Atmatṛptah' means having attained a sense of complete satiation towards things *other than B.* For the bliss of being immersed solely in Paramātman is so immense that it brings about a sense of "enough and not wanted" *in regard*

18a. This is a most powerful and impassioned plea to keep alive the institution of Vaidika yajna for the promotion of world-economy, emerging from M's bhasya.

to other things. The phrase "Ātmanyeva ca santuṣṭah means that the Aparokṣajñāni absorbed in the state of Asamprajnātasamādhi attains a sense of "enough and do not want it" in regard to *other things*, by reason of being in Paramātman. The emphatic particle (*eva*) after 'ātmani' is to show that one absorbed in Asamprajñātasamādhi acknowledges no other source for his absorbing blissfulness than the Supreme B. 'Ātmatṛpta' is not to be construed as a *locative Tatpuruṣa*,[18b] in which case the meaning will be that the Samādhistha will be getting *satiated by his communion with the Lord*, which will be absurd. That the sense of satiation is with regard to *other things and not the Paramātman* (as explained above) can be seen from the sentiments expressed by the Ṛṣis in the *Bhāgavata Purāṇa* (i.1.19).[19] That statement cannot be taken to mean "We do not find pleasure elsewhere" by importing some additional word to complete the sense that way. Such importation is permissible only where a satisfactory construction *cannot be had without it*. That is not so in *this* case as a very edifying sense emerges from the passage as it stands worded (that a true devotee of the Lord is never fed up with being immersed in Him and losing himself in listening to His exploits.

18b. Atmani trptah

वयं तु न वितृप्याम उत्तमश्लोकविक्रमैः ।
यच्छृण्वतां रसज्ञानाँ स्वादु स्वादु पदे पदे ॥

The emphatic particle *'eva'* after *'Atmartih'* (III.17 a) is to pinpoint the truth that it is *only* the Aparokṣajnāni *in the state of Asamprajñātasamādhi who can be said to have no responsibility of Karma.* In view of the Pañcaratra text "Even the Sthitaprajña who perceives his body has to discharge his appointed karma, such performance is obligatory on all as the means of securing the Lord's pleasure". At other times, (when he is *not* absorbed in Asamprajñātasamādhi), the Aparokṣajñani may find some slight satisfaction thro other channels. But while absorbed in Asamprājñātasamādhi he is beyond the range of such pulls. What is contemplated in the case of the Aparoksajñāni in the Asamprajñātasamādhi is an *absolute* feeling of " enough and do not want " towards things other than Paramātman. (That is possible only in the state of Asamprajñātasamādhi). The *additional* adjunct " ātmatṛptah " (in the sense explained) supports this interpretation.

It would *not* be proper to construe the phrase 'Yastu *ā*tmaratir eva ayāt' so as to imply that a jñāni who *sometime or other* finds delight in Paramātma is absolved of all responsibility to Karma. (So that *all* Jñānins and *not only* the Jñāni in Asamprajñātasamādhi will be free of the obligation of Karma). For, syntactically, the agent - (pro)noun " Yah " in ' Yastu ātmaratir eva ' (Ātmatṛpta eva, ātmanyeva ca santuṣṭah) *tasya* kāryam na vidyate' has the power to *synchronise* the qualifying epithets and what is predicated of the temporal adverbs 'when' and 'then' (where there is no counter reason to take

a different view) as for example in the statement "*He who eats shall not speak*"[20].

It follows then that freedom from the obligations of one's appointed Karma referred to in 'Tasyakāryam na vidyate' (III. 17d) is available and applicable *only* to the Aparokṣajñāni *while he is actually and entirely absorbed in the experience of Asamprajñātasamādhi and not at any other time.* The adjunct 'mānavaḥ' (otherwise superfluous) is to bring out the point that only an Aparokṣajñāni is ieligible to achieve Asamprajñātasamādhi. 'Mānava s derived from *man* to know. The term 'Ātmā' in all' the three adjuncts refers only to the Paramātman (and *not* to the Jīvātman). This is also supported by the following "The Jñāni who finds delight exclusively in Viṣṇu (the Supreme Brahman) is without karmic obligation (then)".

III 18 The Jñānin in Asamprajñātasamādhi gains nothing superior or even equal to the bliss of his perceiving B. even if he should come out of his Samādhi after being awakened from it (in the manner prescribed in the Yogaśāstra) by previous arrangement with someone that he should be so awakened at the time when he would normally have to carry out certain appointed karmas, when *not* in Samādhi. He will not also be guilty of any transgression by failing to carry out his Nityakarmas like

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20. 'यो भुङ्क्ते स तु न यात्'

Sandhyā Vandana at the appointed time or not serving his elders or preceptors. (For all those are only the means of pleasing the Supreme B. and as the Samādhistha will be in communion with B. the means now serve no purpose).

Though failure to carry out appointed karmas may not incur the sin of omission so far as an Aparoksajñāni *in general* is conerned, the words of III. 17d and III. 18, cannot be made applicable to the Aparokṣajñāni in general but *only* to the one in Asamprajñātasamādhi (as has been pointed out before). For, if the principle enunciated in III. 17d and 18. were to be extended to all Jñānins irrespective of their being in Asamprajñātasamādhi or *not*) Arjuna would not be a fit mark to be deliberately instructed to carry out his appointed Karma in *III.* 20 and *III.* 47 - as he too is an Aparokṣajñāni (as has already been well established under *II.* 47). In the case of Aparokṣajñānins in general any commission of forbidden acts or transgression is an indication of some slight measure of adverse Prārabdhakarma. The latter would be greater if the transgression is more serious as the killing of Vṛtra by Indra.

III. 19 In so far then as *only* the Jñāñi in the Asamprajñātasamādhi is exempt from obligations of Karma, your duty as a Jñāni lies clearly *in adhering to your appointed Karma and fulfilling it.*

III. 20 This points out that there is also the precedent as evidence of observance of appointed Karma by acknowledged Aparokṣa*jñā*nis.

"With Karma" (karmaṇaiva) means all the while continuing to discharge appointed karma[21]. Or, (the instrumental form) 'karmaṇā' may be construed in the sense of 'after having carried out their appointed karmas and then acquiring Jñāna", but *not* in the (privative) sense of solely through karma and *without obtaining Jñāna.* For, the royal sages Janaka and Pri*y*avrata are celebrated as Aparokṣa-*jñā*nins in the *Mahābhārata, Bhāgavata* and other works. The Śruti also makes it clear that one attains Mokṣa by knowing the Supreme B. in all His Ma*j*esty. It has also been emphasised in the *Gītā* (*II.* 51) that it contributes to the acquisition of knowledge. Moreover, the text "There is no other way to Mokṣa than Jñāna" *(Puruṣa Sūkta)* admits of no restriction of sense. The other texts referring to Karma as the means of attaining Mokṣa can be restrictively understood as implying that Karma leads to Mokṣa through Jñāna.

Where in some Purāṇas, bathing in holy rivers has been hailed as a sure means of attaining deliverance, as in "One attains Mukti either by knowing B. or dying at Prayāga (mod. Allahabad in the

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21. The use of the instrumental in *this* sense is technically called *"Sahayoge tṛtiya."*

confluence of Gangā and Yamunā) or else by bathing in the Gomatī in the immediate presence of (the temple of) Śrī Kṛṣṇa, the meaning intended is that one becomes freed from sin by such acts or that such statements eulogise the merits of bathiug in holy waters.

Even there, in some places the knowledge of B. has been proclaimed to be the means of attaining Mokṣa after disapproving of the view that it can be had without Jñāna, as in "Without knowing B. Mokṣa can never be had." References to one's attaining it by bathing or dying at Prayāga mean that they are contributory to Jñāna. These statements extolling the merits of holy Tīrthas cannot annul the invariable rule that Jñāna alone is the final means of Mokṣa, recognised even in their own context - just as the words of praise in commending a very efficient officer of the King - "He is the King himself, why do we need His Majesty" are purely acclamatory (and cannot be taken literally). The Lord Himself has made this clear in the *Nāradīya* : "Texts referring to the merits to be attained by bathing in holy rivers or residing in places of pilgrimage or Dhyāna etc., as conferring Mokṣa are purely commendatory and sometimes designed to confuse the dull-witted. Therefore, Aparokṣajñāna *alone* can lead one to Mokṣa. And (Niṣhkāma)-Karma is only the means of achieving Aparokṣajñāna.

III. 21-26 The words "Yat pramāṇam kurute" mean whatever text or pronouncement is valid in

itself but is not truly known to be so by ordinary folk, the high-souled leader of men proclaims to be so, the world follows it. "Yat pramāṇam" may also be understood in the sense whatever act worldly or Vaidika that he engages in, on good authority' the rest of the world follows his example.

III. 27 In the following verses (27–29) the Lord elucidates the difference in approach and understanding between the Wise and the Unwise in carrying out their Karma.

The expression "guṇas of Prakṛti" refers to the sense organs, the body and mind which are subsidiary to Prakṛti (matter) as its effects and constituents. As the Jīvātman is only a 'Pratibimba' of Iśvara, he has no power to act *independently of his Bimba* (viz. īśvara). Hence, it would be unwise to arrogate to oneself independance of initiative in the performance of one's acts or securing their fruits.

III. 28. The knower of the truth about the divergent attributes and activities of īśvara, Jīvasvarūpa and Prakṛti [22] remains unattached knowing

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22. The term "Prakrti" in this context admits of *thre different senses* of Isvara, Jivasvabhava (which is threefoid) and Jada-P.akrti and "Gunas" denote their powers, properties or evolutes *as the case may be.* The wise one realises that his freedom is very much limited by other factors and gives up his egoism and learns to act as an instrument of God's will.

Read: ईश्वरजीवप्रकृत्यादीनां कर्तृत्वमकर्तृत्वं
च विभागेन ज्ञातव्यं सर्वत्र –
'क्वचित् स्वभावः प्रकृतिः क्वचिच्च त्रिगुणात्मिका
क्वचित् प्रकृष्टकर्तृत्वात् भगवान् प्रकृतिहरिः ॥
इति शब्दनिर्णये (GT)

that the senses, body and mind are directed towards their respective fields of objects (viṣayāh) by the Will of Īśvara, in conformity with the basic nature of selves.

III. 29. The ignorant ones become deluded by their attachment to the senses, body and mind which are subservient elements of Prakṛti. Man's attachment to objects (guṇas) arises from the wrong notion of his absolute ownership of them and independance of his initiative.

The term "guṇakarmasu" means in respect of objects of enjoyment and actions. This is attested by the lexicon :

"The Etymologists lay down that the term "guṇa" is used in different senses of objects of sense experience, organs of perception, the qualities of sattva, rajas and tamas and auspicious qualities in general and whatever is subsidiary to its "main". Hence "guṇah" in verses 27-29 has to be construed in different senses according to propriety. To take it everywhere in the same sense of the triple qualities of Prakṛti would be inconsistent with the predication in III. 29c that "guṇas *act upon* guṇas" [23].

III. 30. Therefore (wise one that you are) surrender all Karma in (to) Me, relinquishing to Me whatever you have mistakenly superposed on

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23. कर्तृत्वाधारत्वयोः विरोधात् (J)

yourself as their independeut agent and realise that God alone is the independent agent in all acts performed by the Jīva and carry them out as My worship with a heart attuned to Me as your inner ruler (adhyāttmacetasā), thereby becoming rid of all other hankerings. 'Sannyasya' means knowing that God alone is the independent doer and 'nirmamatva' or being free from the feeling of "this is mine" is to realise the truth "I (the Jīvātman) am *not* the Independent doer"

III. 31-32. These refer to the outcome of following or not following the advice given by the Lord. Those who perform the Nivṛttakarmas as defined do also attain Mukti thro Jnāna-much more so Aparoksṣajnānins. The particle 'api' is, therefore, to be construed in the sense of "much more so" *(Kaimutya)* and *not* conjunctively as implying that Nivṛttakarma and Jñāna are severally or even conjointly the means of Mokṣa. For, it has been authoritatively stated in the *Nārāyanāṣṭākṣarakalpa*: "All Nivṛtta, (nitya and naimittika) karmas carried out in the spirit of niṣkāma and as a dedication to the Lord are *conducive* to direct vision of God. The direct vision of God requires no other auxiliary means in respect of release. All these forms of karma such as Nivṛtta (nitya and naimittika) interpose Jñāna in between themselves and Mokṣa. But direct vision of God (aparokṣajñāna) confers release directly without interposing any other auxiliary after. " This disposes of the theory of "Jñāna-karmasamuccaya" or Jñāna and Karma being conjointly the means of Mokṣa in absolutely equal measur es.

III. 33. If it be so, how is it people do not act upon your teaching ? The Lord answers this question (in Arjuna's mind) explaining that it is because people act in accordance with the accumulated tendencies and impressions (pūrvasamskāra) of past lives which exert great influence and pressure on their present life.

III. *34.* One must, however, try to curb them to the best of one's powers. The Lord says that tho' our efforts to do so may not be effective immediately, steady spiritual effort in that direction would eventually succeed in doing so. This has been said in "Previous samskāras are indeed very powerful. Even Brahmā and other gods are uuder their power. *Still they can be* modified by supreme effort".

III. 35. This meets Arjuua's objection that the war is a cruel act governed by passians and prejudices and should be avoided.

III. 36. There are many causes which impel one to act such as desire, anger, pride and envy. The question raised here is which one of them is the most potent (to be first subdued). This iuquiry is incidental suggested by the reference to passions and prejudices in Verse 34. This fact is indicated by the partitive "*atha*".

III. 37. The most powerful of impelling passions is desire, which when thwarted produces resentment.

Even when resentment is caused by hearing the disparagemeut of one's Guru. it is still due to one's great love and regard for the Guru. *These who hold differently that Kāma when obstructed transforms itself into resentment*[24] *fail to detect the subtle distinction between the two* on account of overlapping (brought about by the two emotions being transformations of the same mind-stuff and the quickness of thelr succession). So, it has been said "Without reference to desire. anger and other passions are *not* produced." 'Mahāśana" (great consumer) means vast is the range of gratification desired by Kāma. It is the prolific source of misdeeds like Brahmahatyā and is an enemy obstructing one's salvation.

III. 38. How does Kāma act as the malefic enemy of the spirit? These three entities, God, antahkaraṇa (mind-stuff) and Jīvasvarupa are filmed by Kāma *in different ways.*

Just as a flame screened by a cloud of smoke, though still shining within, is *obscured to the sight of others,* so is the Lord to the Jīva. Just as a dirty mirror is not able to clearly manifest any image, the internal organ *(antahkaraṇa)* befogged by Kāma is unable to manifest the trne nature of the Lord (or the Jīva) *to the seeker.* Just as the embyro wrapped up in

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24. स एष कामः प्रतिहतः केनचित् क्रोधत्वेन परिणमते

(Samkara *GB* III. 37)

the amnion remains fettered *so is the Jīva overpowered by Kāma.*[25]

III. 39. Thus obstructed, the mediate knowledge of God even if it is acquired through Śāstra does not shine forth and produce Aparokṣajñāna so long as it is incrusted by Kāma, even in the case of Jñānins, much more so in the case of those whose knowledge is comparatively less, being derived purely through Gurūpadeśa.

The term "Kāmarūpa" signifies the eternal foe whose name is Kāma and who is insatiable *(anala)*. It is with the utmost difficulty that desire is attempted to be satisfied. It is wellknown that the heavenly status and position of gods like Indra are not easily attained. Kāma is '*cn-alcm*' in the sense that it is unsatiated by what it feeds on and craves for more. Even when the high position of Indra is attained one often aspires for the still higher one of Brahmā,

The overall sense of verses 38-39 is summed up by the following authority :-

"Reprehensible Kāma acts in respect of Brahman as smoke obscures a fire, of the inner mind

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25. Note Madhva's keen insight which brings to light the distinctive philosophical significance of these three illustrations.

stuff as dirt obscures a mirror and the Jiva as the amnion holds the embryo wrapped up (The verse is couched in a fine *luptopamā*)

III. 40-41. To facilitate the destruction of the enemy Kāma the base of its operation is indicateed by the words "Indriyāṇi mano buddhih". Using these as instruments, Kāma obscures knowledge (of God and self). Knowledge of God and self is obscured by Buddhi and other senses when steeped in the attraction of sense-objects. It would be easy enough to liquidate the enemy once his *base of operation* is captured and brought under control.

III. 42. This tells us what should be known in order to find the weapon, wherewith to vanquish the enemy - viz. spiritual knowledge strengthened by non-attachment *(vairāgya)*. This has been said in the Śruti : "Taking hold of the sword of spiritual knowledge, steady with non-attachment to senses, cross the bank of the transmigratory ocean".

III. 42. The senses are superior to the body with which they are in close contact. (The gradational series of these physical principles is to be correlated to their presiding deities so that the Supreme Brahman which transcends them all can be realised as the goal of all knowledge and Sādhanas).

The Lord is to be understood *not only as being superior to Buddhi* (as we have it here in III. 42), *but*

to Mahat-tattva Hiraṇyagarbha) and Avyakta (Śritattva) also as enunciated in *Katha. Up*. (i. 3,11) "The supreme Person is higher than Avyakta". For the conquest of kāma and other passions has been taught here as the means of attaining Mokṣa. That cannot be attained by merely knowing piecemeal about Divine Majesty. For the Lord Himself has made it clear in the Guṇopasaṃhārapāda of the Brahmasūtras that the attributes of Brahman are to be combined and coordinated in meditation from all Śākhās according to one's capacity, in such Sūtras as "Ānandādayah pradhānasya"[26] (BS. III 3, 12). It has also been stated in the *Gāruda* : The attributes of God have been recounted in the Apauruṣeya-Vedas and the *Viṣṇu-Vedas* as well as thro esoteric tradition. Only those who perceive the Lord in the light of *all these sourccs* shall attain Him, and not the others". Therefore, the Lord should be known here as transcending the Avyaktatattva *also* (besides Buddhi).

The being referred to as the one who is superior

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26. On the meaning of this Sutra and on the subject of Gunopasamhara see my Brahma Sutras and Their Principal Commentaries, Vol. III. Adhy. III. Pada 3.

27. See under Bhasya on II.72.

28. As understood by Samkara : यो बुद्धेः पर आत्मा

(S.GB.III.42)

to Buddhi (III.42) is *not the Jīvātman.*[23] For the Lord Himself has said earlier (II.59) that relish for enjoyment also dies out when there is perception of the Highest Lord (Para).[29]

There is also the statement of the fourfaced Brahmā "Without knowing the Supreme Lord who is My Superior, how can anyone expect to conquer Kāma ?"

Therefore, what is really intended to be conveyed in III. 42-43, is the necessity to know the Supreme Brahman as the highest in the gradational series (indicated in *Kātha.* i.3, 10-11 also).

In III.43b, the accusative '*ātmānam*' refers to the mind and the instrumental *ātmanā* to Buddhi.

Having thus visualised the Supreme Lord who

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29. Cf. Samkara रसोऽपि परमार्थसत्यंब्रह्म दृष्ट्वा निवर्तते (GB)
It should be noted that the knowledge of the being which is superior to Buddhi has been stated to be the means of eradicating Kama. That would fit in only if the Para is identified with the Lord and not with the Jivatman *who is the creature oppressed by kama,* Nor can *Buddeh praah* be Kama itself as Bhaskara and Ramanuja hold, because Kama, sankalpa, dhi, etc. have been described in the Sruti as states of the mind (Brh. up. 1.5.3.) and the Buddhi itself has been stated in the Gita (III 42) to be superior to the mind. (mansastu para buddhih).

is beyond Buddhi, Mahat and Avyakta and having restrained the mind with the help of buddhi (reason) vanquish the enemy called 'Desire', who is so difficult to subdue.

ADHYĀYA IV

THIS ADHYĀYA brings out more fully the majesty of the Lord which has been described as transcending Buddhi (and Avyakta) in the previous Adhyāya. It also deals with the different facets of Nivṛttakarma and its difference from Kāmya Karma and the importance of Jñāna.

IV.1-3 The purpose of verses 1–3 referring to the historical tradition of the transmission of the teaching of Nivṛttakarma is to highlight the fact that this way of life *(dharma)* referred to in III. 30 has been followed in practice by eminent Ādhikārins of yore and that their example *ought to be followed* by Arjuna too.

IV. 4–5 It has been shown in III.30 that the Supreme Being is to be worshipped by dedicating one's works to it. The purpose of Arjuna's question in IV. 4 is to elicit in full, in the light of Pramāṇas[1], the basic nature of the difference between the Lord and the Jīva. (Else, the Lord's reply to Arjuna's question touching on the latter's repeated former lives and his ignorance about them as against the Lord's own full knowledge of them all would be beside the point, as the question was purely about the Lord's anteriority to Vivasvān and others).

IV. 6–7. If the Lord has many earlier lives, He cannot be beginningless. This difficulty is met by the pronouncement "tho' unborn..." 'Avyayātmā means one whose body *(ātmā)*

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1. तमिममीश्वरजीवयोः पूज्यपूजकत्वादिना भगवता अङ्गीकृतं भेदं प्रमाणेन ज्ञातुमेवं पृच्छति । (*J*)

also is imperishable. This is confirmed by the subsequent description of the Lord's *Form* in Adhy. XI. 11b, as imperishable and multifaced. Elsewhere in *Bhāgavata* (I. 4. 5) we read: "This original Form of the Lord is the receptacle, the unchanging manifesting principle of various Avatār Forms". The other reference there to the Lord's taking the human form (*pauruṣam rūpam*) in I. 3. 1 is to be understood from the point of view of manifestation (thro' a human form). The reasons and authorities for holding such a view have already been set forth (in the Bhāṣya in Adhy. II).

The beginninglessness of the self (ātmā) as such is common to the individual souls also. Hence, avyayātmā, has got to be explained as referring to the beginninglessness of the Lord's *body as well* (as an important aspect of his Majesty).

But how can there be genesis for one who is eternal and beginningless ? This is answered by IV-6b. As the Lord manifests Himself in Vasudeva and others (who are products of Prakṛti) He is mistaken by the world to be born (of them) in the usual way. While thus manifesting Himself thro' Vasudeva and others, He surrounds Himself with the Tāmasa aspect of Prakṛti (Durgā), dependent on Him and appears to superficial minds to be actually born of human parents. The adjective 'mine' applied to Prakṛti is to make it clear that this Prakṛti is *not independent of Him*. This can be seen from The text: 'Substance Karma, Kāla and others exist eternally by His grace and never without His pleasure' (*Bhāg*. II. 10. 12). The term 'dravya' (substance) here refers to Prakṛti as it is with the stuff of Prakṛti that all creation takes place.

Ātmamāyayā means by my own Will (intelligence) and *not* by means of "Avidyā". The Prakṛti referred to in IV.6 cannot be equated with Māyā or Avidyā *as it has been separately mentioned apart from Ātmamāyā*. That Māyā has the

sense of God's intelligence or *will* is borne out by the lexicon: The words *ketu, keta, citi, citta, mati, maṇīsā and Māyā* (are synonyms of intelligence). It acts as the efficient cause in giving rise to the notion of the Lord being born in the physical sense.

Or, it may be explained that the Lord creating the bodies of Vasudeva and others with Prakṛti as the causal stuff and manifesting Himself thro' them by the concealing power of Durgā, the presiding deity of Tāmasa Prakṛti, appears to be born in human form, tho' in reality unborn. This is supported by the following "The mother of Mahat and other principles is triply conceived as Śrī, Bhū and Durgā, who is the deluding power. On account of their influence, the Lord Viṣṇu tho' not born in any physical sense appears to those deluded by them, as so born, by the power of His own Will." "Īśvara" here (in IV. 6) is used (in a much higher sense than its usual one derived from *īś*⋉*Varaḥ* to distinguish the Supreme Being from the other ruling gods to denote One who is superior(*vara*) to all the ruling gods (*Īśa*). So it is explained in *Brahmakaivarta* "As You are far superior to other rulers of the world like Brahmā, Rudra, Śrī Śeṣa and others, the term Īśvara is primarily applicable to You and to no other being." There is also a similar text which says: "Īśa is one who is competent and powerful. You are īśvara in as much as You are superior to all of them."

IV. 8. It is not necessary for Him that the Lord should take birth in the world to bring about the protection of the righteous. All the same, He acts at His own pleasure in doing so, as sheer sport of His nature. So it has been stated : This desire of His to create (the world) is His own nature (*Māṇḍūkya Up.* 9) Creation is mere sport of the Lord like the dancing and singing of persons in ecstasy. (BS.II. 1.34)" Hear Ye of His doings

in sheer joy, like a child at play' The Lord of unlimited power, stayed away from his city (of Dwārakā) as if afraid of his foe. He is ever full. There is nothing for Him to be achieved in the world; yet He does everything. Therefore, sages who know the Para and Apara tattvas and who are at peace with themselves describe Him as possessed of desires and purposes which are out of the ordinary (*Ṛgvedakhila.*)

IV-9. The reference here to getting released by knowing a part of Divine Majesty (concerning the true nature of Lord's birth and acts) is intended to include by analogical extension (*Upalakṣaṇa*) the necessity to know other important facts also about Divine Majesty. It has been clarified (towards the close of the Bhāṣya on Adhy. III) that release cannot be had by partial knowledge alone.

Moreover, it has been said in *Mahākaurma* "Whosoever meditates on Me after knowing all that has been said in the Vedas and other sources about My greatness to him alone I become visible and to no other."

The statement in verse 9 that one does not return to birth knowing the divine nature of the Lord's birth and acts merely emphasises the indispensability of such knowledge (as a must) without in any manner *excluding* other equally or more important truths. For the other statement quoted from *Mahākaurma* cannot be accommodated in any other sense, as it expressly sets aside the possibility of attaining release by not knowing other important facts about Divine Majesty.

The use of the modifying adverb' '*tattvataḥ* (*in all truth)* in respect of this part-knowledge entails by presumptive reasoning the inclusion of other aspects too. For, where a part

of a whole is spoken of as all in truth there is no inconsistency. For as has been said in the *Skānda* 'Without knowing all (related truths) one cannot be said to know any part of it *in all its truth and bearing*,[2] even if he be Mahendra'. So one must strive to extend the horizon of one's knowledge in all directions.

IV. 10 This verse points out (with a view to intensifying one's faith) that there are persons who have attained Mokṣa by such comprehensive knowledge as has been emphasised. 'Manmayāḥ' means those who see Me as the all-pervading Being sustaining all life.

IV. 11 Tho' Mokṣa is not attainable by worshipping Me thro' the medium of other gods, after the manner of Traividyas[3], yet I bestow rewards on all My devotees according to the measure and standpoint of their worship and *let them serve* me and reward, them but *not* in a subordinate capacity (as the expression '*serve*' (*bhajāmi* may convey).

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2. Cf. 'एको भावस्तत्त्वतो येन दृष्टः सर्वे भावास्तत्त्वतस्तेन दृष्टाः' (*J*)

3. The worship of the Lord thro' the medium of other gods (*anyadevatārūpeṇa Bhagavadbhajanam*) associated with Traividyas is defined as follows: Knowing the Lord to be the Supreme Being in a general way without the consciousness that He is the independent agent and enjoyer of all offerings and offering them to the lower gods and Pitṛs directly and finally *afterwards formally* to the Supreme Lord:–
विष्णुं सामान्यतः सर्वोत्तमं ज्ञात्वा, अन्यदेवताः पितॄंश्च इष्ट्वा, अन्ते विष्णोः समर्पणम् । (*J*)

Verse 11 cd explains the basis of distinction in rewarding the Traividyas and the Bhāgavatas or Jñānins diferently. Tho' the Traividyas worship other gods (*like Indra*) thay are, in principle, following My path (*mama vartma*) since I am the independent Agent in all acts and the enjoyer of offerings tho' the Traividyas do not offer their sacrifices *primarily to Me with such a clear understanding*. This distinction of approach in the worhip of the Traividyas and Jñānins is going to be fully explained by the Lord in IX. 23–24.[4]

As the Supreme B. is the chief bearer of all the names of the gods, as taught in rhe Śruti (RV.X.82. 3) He in fact receives and enjoys the offerings in all sacrifices (or karmas) offered ignorantly in the names of the other gods, by the Traividyas. That this Supreme Being is Viṣṇu is indicated by His distinctive mark referred to in the Śruti, "In the navel of the urborn Lord there is the one[5] on which the worlds rest". (*RV.* X.82.6)

IV. 12. How is it to be ascertained that the Traividyas also follow the Lord's path ? Because, they are rewarded for their karmas quickly. And we know from the Śruti that it is

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4. Even the votaries of the other gods who first worship them with faith, worship Me in the end, tho' not in strict accord with the spirit and requirement of the Śāstra that the Supreme Being is the Lord of all sacrifices and object of propitiation and the receiver and enjoyer of their offerings. But the Traividyas do not recognize Me to be so. Hence their reward is limited and exhaustible.

Gitā.IX.23–24)

5. i.e. the lotus from which, according to the Purāṇas, the four-faced Brahmā, the creator of the world, was born.

God alone that rewards all karma as has been stated in the Śruti " From Him they have their reward of wealth" (*Chān.* Up. 1.7.6)[6]

IV. 13. [The subject of the Lord's establishment of Cāturvarṇya system *is suggested by the context of the Traividyas* who tho' professing to follow the Vedic religious code miss the true spirit in which Vedic Yajñas are to be carried out and so fall short of the expectations of true followers of Bhāgavata Dharma. By giving a secondary place to the Lord who is the Father of the Cāturvarṇya system by whose code they are governed, and putting the minor gods of the Vedic pantheon before Him or on an equal footing with Him, the Traividyas forfeit the highest benefits of Niṣkāma Karma.[7] Apart from this incidental relationship with the Traividyas, the subject of the establishment of Cāturvarṇyavyavasthā brings out one other aspect of the Lord's greatness as the author of the great socioreligious system for the benefit of humanity].

Cāturvarṇya means the system of the four varṇas. The distribution of the three guṇas of *Sattva*, *raias* and *tamas* among the four varṇas in human society is within the framework of the Rājasa-sāttvika complex,[8] as below :

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6. Read: कर्मणां फलप्राप्तिस्तावत् क्षिप्रं प्रत्यक्षोपलभ्यास्ति । सा चात एव, कर्मणां भगवता भुक्तत्वादेव हि युज्यते नान्यथेत्यर्थः । (*J*)

7. The above is the substance of Madhva's introductory com ment on IV.13 as elucidated by J.

8. राजसस्थसात्विकेष्वेवायं विभाग इति ज्ञातव्यम् । (*J*)
राजसस्थसात्विकेष्वेव, शुद्धसात्विकाः, किञ्चिद्रजोयुक्तसात्विकाः, समरजोयुक्तसात्विकाः, सत्वादपि न्यूनतमोयुक्तसात्विका इति वर्णभेदः । (*M. GT. XVIII*)

Brāhmaṇa having preponderance of Sattva *and a good measure of Rajas*. Kṣatriya with less of *Sāttvikaguṇa* and more of *rajas*. Vaiśya with more *rajas* than *tamas* and equal measure of rajas and tamas. Śūdra with more of *tamas* than *rajas* and more of *Sattva* than *tamas*.

The allotment of socio-religious duties and responsibilities in respect of the different Varṇas will be found under Gita XVIII.41-44. The Lord is said to be *not the author* in the sense that His activity is quite unlike others'—as we find from the *Śruti*-"The author of the entire Universe, but without personal involvement of feelings". (RV.X.82.2) and the *Smṛti* : My body is of the essence of knowledge and My activity is *not due* to the operation of the principle of Jaḍāhaṁkāra and, therefore, part of my form unlike that of Jivass (*Bhāgavata* VI.4.46)[9].

The other position that the Lord's activity is all *mithyā* (superimposed) has been shown to be a misrepresentation of facts by establishing its reality in Adhyāya II.

IV. 14. It is for this very reason (of acting without personal motive or gain or involvement that My actions do not stain Me and not because My activity is unreal (*Mithyā*) (as Advaitic commentators fancy)[10]. The reality of Divine activity has been established earlier (in Adhy. II.)

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9. (तपो मे हृदयं ब्रह्मन्) तनुर्विद्या क्रिया कृतिः । (Bhāg.)

10. For the same reason, then, the Jiva's activity too being superimposed (*adhyasta*), according to Advaita, cannot be a source of contamination (*lepa*) to them, in reality, in which case, there will be no point in the Lord's praising only Himself, as contrasted from the Jivas, to be unstained by Karma (J).

There is also another reason why the Lord remains unstained by His actions—viz. that He is not interested in their consequences *personally*. His mind is not, therefore, distracted by anxiety and suspense till the results are obtained, as in the case of the selves. This is stated in the following. 'The Lord tho' He expects and Wishes the fruits to follow does not go to the extent of personal involvement as His desire is unsullied, like His knowledge'.

There is no reason to suppose that there is hypothetically only one true Ātman [11] who is yet to attain release, as otherwise, If some Souls are now released and others have been in the past, there should be an end of Samsāra by now and all souls should have attained release by now. Such a contention is baseless. For the Śruti (anticipating this kind of argument) has stated—" It is said knowing the Lord with one's heart and intellect, the enlightened self is free from birth and death"- How is this possible? Because like the Lord who is more infinite than the passing seconds of time, so likewise, souls too are infinite in number. So there is no possibility of cessation of Samsāra.

IV. 15. This verse shows that the Jñāni too knowing that he will not be bound by karma performed in the true spirit of Niṣkāma and dedicating it to the Lord should continue to carry on such works as have been carried out by the ancients, following the example set by the still more ancient, in the interest of attaining *fuller* Mokṣa.[12]

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11. This is known as " Ekajīvavāda " and it has been held by a section of Advaita thinkers.

12. The words " Evam jñātvā pūrvaiḥ kṛtam " in verse 15 is clearly a reference to Janaka and others mentioned in III. 20. J. explains that tho' acknowledgedly Jñānins, the fact

(contineued)

IV. 16. It has been stated by the Lord that the Jñānin too must discharge his karmas. Here He refers to the difficulty of understanding the true nature of (right) karma in order to kindle interest in its performance, and keeping away form the unauthorised.

IV. 17. The purpose of this verse is to emphasize the indispensable necessity of knowing the true nature and characteristics of Karma, Vikarma and Akarma *in order to perform right karma*. This has been said in the following :— " The Lord will not be open to the perception of anyone who has not known the character and subtlety of distinction among *karma, vikarma* and *akarma* and without such knowledge how can there be any hope of release, O Sage "?

'Akarma' is the omission of one's karma. 'Vikarma' is what is other than Karma and Akarma i.e. the prohibited acts (including the Sakāma) which forge bondage. We have, therefore, to clearly distinguish Karma from Akarma and Vikarma. The repetition of the point that the understanding of the true nature of Karma (Akarma and Vikarma) is difficult, in IV. 17 cd, is to point out that it is so, not because the wise ones have been deluded by a curse or other extraordinary causes, but because its nature itself is intrincically difficult to grasp.[13] Hence the statement : " Even the wise ones are baffled about it ".

Countinued)

is here openly referred by the Lord for the first time (tho' implied earlier) to press the point that *only Jñānins are the proper Adhikārins for Niṣkāma Karma.*

13. How difficult it is can be understood from M.'s interpretation of " akarma " and " akarmaṇi karma ".

IV. 18. This verse explains the distinctive natures of Karma, Akarma and Vikarms.[14] IV. 18a means that while carrying out rightful karma one should see therein the agency of the Lord, with the deep realization that it is done by the Lord, Himself and that being but a Pratibimba of His " I am not the doer of anything independently."

In the same way, one should see in the waking state of selves,[15] as well as in their other states of dreaming and dreamless sleep,[16] where there is a patent absence of independent action on *their* part, the continued activity of the Lord. Such a one alone is a wise man. He alone is a true Karmayogi. He is the accomplisher of all Karmas (*kṛtsnakarmakṛt*) in that he has more or less attained the fruit of all Karmas in effect.[17]

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14. As the praise bestowed in IV. 18 cd, on the person who is able to understand their nuances properly requires a clear prior formulation of their respective identitise, the Bhāṣyakāra indicates the necessary Vākyabheda (splitting of the single statement) for the purpose, by dropping the two relative pronouns in the first instance and reading them as injunctive statements "*Karmaṇi akarma paśyet, akarmaṇi karma paśyet*" and then allow the eulogy (यः पश्येत् स बुद्धिमान्) to have its way by way of anuvāda.

15. देहयोगात् वासोऽपि (*BS.* III. *2. 6*)

16. य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
(*Kaṭha. Up. II 2. 8*)

17. सर्वाकरणात् स एव च कृत्स्नकर्मकृत्, कृत्स्नफलवत्त्वात् । (*MGB*)
Karma performed by a Jñāni with such a profound understanding is real karma. Such a Karmayogi is figuratively said to be covering the entire gamut of karma, tho' actually performing only some of it in the sense that he reaps the final reward of all karmas such as Aśvamedha,... *viz. Aparokṣajñāna* and Mokṣa thro' such jñāna. (J)

IV. 19. The same idea is elaborated in the next five verses. 'Jñānāgnidagdhakarma' does not imply the 'unreality' of karma performed by the Jñāni (as Śaṁkara has taken it).[18] It has *the sense already explained* that the Jñāni is freed from the bonds of karma by his knowledge of the Lord's independent agency in everything that is done by him and his being only a Pratibimba in its performance.[19].

IV. 20. To be a perfect Karmayogi nonattachment to karma by way of works and fruits is alone insufficient. He should acquire the state of Aparokṣajñāna where one attains over again a state of mind similar to the Lord's, being self-content and not dependent on any other person (save the Lord).

IV. 21. This points out the way to abandon desires, and pre-thinking about objects of desire. By complete restraint of the mind and Citta[20] one should learn to eradicate desires. 'Aparigraha' divested of all one's appurtenanees of body, organs, etc., by freeing oneself from *abhimāna* for them. "He does nothing" (verse 20) in the sense that he does nothing with the notion of being the *absolute agent* in the act and hence he incurs no sin.

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18. कर्मादावकर्मादिदर्शनं ज्ञानं,त देवाग्निः । (Siv. 18)
अतो विपरीतगृहीते एव कर्माकर्मणी, यथा शुक्तिकायां रजतम् । (Siv. 19)

19. उक्तप्रकारेण ज्ञानाग्निदग्धकर्माणं — परमेश्वरस्यैव कर्तृत्वं ज्ञात्वा, स्वस्य स्वातन्त्र्येण कर्माभावज्ञानमेव ज्ञानाग्निदग्धकर्मत्वमित्यर्थः (*J*)

20. One of the five *Vṛttis* of *antaḥkaraṇa* viz. *manas*, *buddhi*, *ahaṁkāra*, *citta and cetanā*.

IV. 22. This verse gives the characteristics of one who has his mind and its *Vṛttis* (states) under control. Such a one is satisfied with what he gets by chance (without effort) and rises above the pairs of opposites by remaining equally serene in success and failure.

IV. 23. This concludes the description of Karma-Svarūpa. 'Gatasaṅga' one who has freed himself from love of rewards of action. 'Mukta' here refers to his being free from attachment to body, senses, etc. 'Jñānāvasthitacetas' is one who has a settled knowledge of God and (his own) soul.

IV. 24. This clarifies the true nature of the settled knowledge about God and Soul. Brahman is attainable only by that person who realises that all his offerings and oblations are dependent on it. (The sense of the predication '*Brahma-arpaṇam, brahma haviḥ*' is *not* that the offerings and oblations *are* B. or partake of its essence). All this is said to be B. in the sense that the existence and power of functioning of everything in finite reality is dependent on B. – and *not* because everything is or partakes of the nature of B. [21] So it has been said – " It is because all is dependent on You and not because You partake of the nature of all, that sages say You are everything". (Pādma) Also in the *Ait. Up.* (III. 4.): "All that is guided by the Mighty intelligence " (*prajñānetram*) and in " Him alone, the Ṛgvedins meditate upon *in* the "*Mahedukatha*", Him the Sāmavedins *in* Mahāvrata, Him *in* Agni, *in* the Sun and *in* all beings as B ".[22] (*AĀ.* III. 2. 3.). 'Brahmakarmasamādhinā' means, together with Samādhi, karma is also *dependent on* B.

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21. सर्वं ब्रह्मेत्युच्यते — तदधीनसत्ताप्रवृत्तिमत्त्वात्, न तु तत्स्वरूपत्वात्। (M. GB.Iv. 24)

22. This involves the concept of B.'s Antaryāmitva.

IV. 25. After the explanation of the nature of Karma in general, we are now introduced to the various forms of 'Yajña' into which karma can be classified, including the karma of ascetics, who are supposed to be ineligible to perform 'Yajñās' (in their narrowest sense).

'*Daivam yajñam apare paryupāsate*' means some Jñānins worship the Supreme Lord Himself as Yajña. He is *their* "Yajña". The word *yajñam* is to be construed adverbially as modifying the verb *upāsate*. For some advanced class of ascetics (Paramahamsas), there is no other form of Upāsanā than worship and meditation of the Lord. Others offer oblations in honor of the Lord, who is designated as 'Yajña' as in the Śruti: "Yajña is the Lord Viṣṇu, the deity", thro' well-known sacrifices (yajna).[23]

The term 'Yajñam' in the accusatives in IV. 25, should be understood in the sense of the Lord, so as to convey that they offer oblations directed towards Him (*Yajñam prati juhvati*) as in '*Tam yajñam barhiṣi praukṣan*' (*Puruṣa Sūkta*). We also read:– In his mental sacrifice, the god Brahmā (the great-grandfather) worshipped (*ayajat*) his father, the Lord Viṣṇu, designated as 'Yajña' with his first born son Rudra as the sacrificial goat".

IV. 27. 'Ātmasamyamayogāgni' is to be understood in the sense of the Yoga (means) for attaining restraint of mind (*ātmā*).

IV. 28. 'Dravyayajñāḥ' those who offer suitable substances in the Yajñas. 'Tapas' in Tapoyajñāḥ means they offer their contemplation as a dedication to the Lord. Simi-

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23. यज्ञो वै विष्णुर्देवता । (*Yajurveda Śatapatha Br.*)

larly in the other cases of ' Yogayajñāḥ ', ' Svādhyāyayajñāḥ', ' Juhvati '. The *homa* takes the form ' I offer this Tapas as an oblation in the fire of B. as His worship. Such offering takes the form of a *homa*.

IV. 29. Others bent on Prāṇāyāma, withholding the movements of *prāṇa* and *apāna*, offer prāṇa in apāna and apāna in prāṇa and remain in the state of *Kuṁbhaka* only.[24]

IV. 30. They offer *(juhvati)* prāṇa in prāṇa by observing restraint in food without which it is not possible to reduce the activities of the senses.[25] Or, the offering of prāṇa in prāṇa may take the form of a meditation on speech and other indriyas as being controlled by the mind and other higher principles in the ascending order, as set forth in the Śruti " Yacched vāṅ mansī prājñaḥ.........*(Kaṭha up.* 1.3.13*)*[26].

The other interpretation of IV. 30 b has the support of other authorities like " Whoseever is abstemious in food by him the prāṇas are offered in prāṇa ".

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24. There are *no three separate forms* of Prāṇāyāma as *recaka*, *pūraka* and *kuṁbhaka* as commentators S and R have explained. It is only one and consists of *kuṁbhaka*, *the* other two being subsidiary processes of it. Hence, Madhva says : *Kumbhakasthā eva bhavanti ityarthaḥ*.

25. In the case of IV. 26 *ab*, the restraint is thro' *pratyāhāra* of indriyas while here (IV. 30) it is thro' restraint in food.

26. In the other interpretation, the direction ' niyatāhārāḥ " is to be interpreted as a separate form of ' Yajña '.

IV. 32. The statement : Thus these verious forms of Yajñas are " spread out in the *face of B.*" is to be taken as it is (and need not be construed as "set forth in B thro' the Vedas").[27] For the Lord says " I am the consumer[28] of all offerings in Yajñas and their Lord". (Gītā, IX. 24).

Even the Yajñas of ' meditation ', austerity, Vedic study or acquisition of knowledge, partaking of mental, vocal or bodily activities are, without exception, the outcome of ' Karma ' (in its breadest sense). Therefore, knowing this fundamental basis of all Yajñas, one must carry out the particular form of karma to which he has been accredited and thereby *seek release*[29].

IV. 33. *Akhilam karma* means karma inclusive of its aṅgas (subsidiaries). All such karma finds its fruition in Jñāna.

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27. ब्रह्मणो वेदस्य मुखे द्वारे, वेदद्वारेणावगम्यमाना:

(Śaṁkara *GB*)

28. As such, the expression ' *mukhe* ' is significant in its primary sense. The sense of *dvāra* will be secondary.

29. विमोक्ष्यस इति सन्नन्तात् मुचः कर्मकर्तरि लट् । (See Rāgh. Vivṛti)
So far as Arjuna is concerned the significance of the words *Evam jñātvā vimokṣyase is* : whatever else you plan to do by abandaning your duty to fight, such as Upāsana OR mendicancy, would also be a form of Karma, you will not, therefore, be abandoning Karma by not waging the war but taking some other form of Karma. Therefore, it is best to carry out your accredited duty, instead of opting for some other form of Karma. (J)

IV. 34. "The Wise will impart to you the knowledge" This implies, even now you are a Jñānin but your knowledge has been clouded temporarily and hence the confusion. The proofs to support Arjuna's being a Jñāni have been set forth in the Bhāṣya on II.47 (which please refer).

IV. 35. By which knowledge you (will) see all beings *in me*, the Antaryāmin (ātmā) of all, after the termination of that confusion.

IV. 36-38. These three verses eulogize the Jñāna referred to by the expression 'yena' in verse 35.

IV. 39-42. As the verses 39-41 speak about the intimate means and outcome of Niṣkāma Karma as well as of the failure to carry out such Karmas and their consequences, in a mixed manner, the Bhāṣya explains their gist.

[The immediate means (*antaraṅgasādhana*) of such approved karma are faith in God, devotion to him and mastery over senses. What is opposed to Jñāna is Ajñāna ; its antaraṅgasādhanas are want of faith, etc. The immediate fruit of Jñāna is deliverance and that of Ajñāna is spiritual extinction or failure to attain higher worlds (J).]

ADHYĀYA V : SANNYĀSA-YOGA

In this Adhyāya the Lord expounds at length the nature of Karmayoga taught in the third Adhyāya.[1]

V. 1. Arjuna refers to the Lord's exposition of Sannyāsa in IV. 22 ff. and of Karmayoga in IV. 15 ff. (and poses a query on the basis of a supposed conflict between the two). 'Kṛṣṇa' means the Lord who animates the worlds, controls and sustains them. So it has been coplained in the *Mahākaurma* : "O lord of the gods, sages and knowers of Brahman say that you are called "Kṛṣṇa" became you animate (*Karṣasi*) the entire world and control it.

The meaning of Sannyāsa is going to be clarified by the Lord himself in V.3 ab. The point underlying Arjuna's query has, therefore, to be understood this way : If Sannyāsa consisting in the discharge or one's Karmas without passions or attachment and as worship of the Creator is the better course, the waging of a war involving bitter passions would still be somewhat irrconcilable with it.[2]

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1. Karmayoga comprises two aspects (1) abandoning of desire for rewards and the sense of independent personal agency and personal likes and dislikes and (2) dedication of such Karma to the Lord as His worship. The former aspect is Sannyāsa. As applied to the whole in its latter aspect, it is to be taken in its partial connotation (*gauṇārtha*) of 'means of Jñāna' (J).

2. Though this objection has already been raised by Arjuna in III. 1. and answered in iv. 33, Arjuna reopens it in a lower key with apologies to the Lord. Madhva brings out this point by the significant expression *Sannyāsasya īṣad virodhi yuddham*, in support of Arjuna's plea.

V. 2. (The lord solves this difficulty of Arjuna by clarifying that) Sannyāsa referred to in verse 1 and 2 has nothing to do with the fourth Āśrama of life called 'Yatyāśrama' in the social system. For, it has been said "My worship (thro' discharging of one's duties) is higher than the abandonment of pairs of opposites. All these[3] are lower forms of penance. Passionlessness excels all of them"

In so far then, as Karmayoga in its true sense of discharging one's legitimate work with a due sense of dedication to the Lord and Sannyāsa in its restricted sense of discarding passions and prejudices in the performance of such work, as defined in V. 3, are both of them to be combined and practised by the *same* Adhikāri, as being conducive to the highest good, the question of which of the two — Karma or Sannyāsa is greater than the other would *not be* in *order*. If the question is taken to be raised in respect of their relative importance in the whole, the Lord's answer is that the positive aspect of Karmayoga is basically the more important.

एकपुंयोग्यावेतौ, तयोर्मध्ये योग एव विशिष्ट इति परिहाराभिप्रायः ।
उभौ समुच्चितौ । (M.*BT*.V. 2)

Sannyāsa–Āśrama as such has however its own place and importance in spiritual life. The *Nāradīya* says "The fourth Āśrama known as Sannyāsa has its own obligatory duties, tho' it is supposed to be without any statutory activities because it is completely free from Kāmyakarmas. There is no higher way of life than it." Even the Gṛhastha observing all his duties will not attain that level of spiritual eminence which the asectic observing his duties will. The eligibility for entering the Yatyāśrama consists in devotion to Me and

3. Like *ādhāna* and other rites.

complete freedom from all attachment. Where one possesses such eligibility, the (*Jābāla*) Śruti says "One may enter the Yatyāśrama from Brahmacarya āśrama itself the very day he acquires freedom from attachment." The *Brahma Purāṇa* also declares: "I have great love for the fourth order of life. For those who are not eligible for it the other āśramas are open".

For these reasons, the Sannyāsa described in this context of the *Gīta is not the Sannyāsa āśrama as such.*

V. 3. This verse gives us the contextual sense of "Sannyāsa". In order to show that such Sannyāsa as has been defined in V. 3 b is helpful in attaining the highest good (*mokṣa*), the Gītācārya puts us in mind of the correct meaning of 'Sannyāsa' here (thro' the statement) : "He is ever a Sannyāsin who neither hates nor loves".

V. 4. Sannyāsa in the sense of non-attachment to sense objects and freedom from passions has been insisted upon as the intimate means of acquiring true knowledge in *Bhāgavata* V. 11.3 (quoted *ante* under II. 44). So, how can it be said to be inferior to Karmayoga ? This objection is met by V. 4 which points out that both of them are equally intimate and essential means of acquiring Aparokṣajñāna. Texts like "One who is enticed by the sacrificial fire and chocked by its smoke fails to recognise the Lord.[4] (*Taitt. Brāhmaṇa* III. 10, 11. 1). "O, Father, the powers attianed by us can never be yours, only the path of smoke lauded by

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4 विद्यारहितः केवल एवाग्निः क्रतुनिष्पत्तिद्वारा पुरुषार्थं प्रयच्छतीति विमूढः पुनः पुनः कर्मस्वेव प्रवृत्तो धूमोपलक्षितकर्मव्यापारेण ग्लानिं प्राप्तः मानुषदेहरहितं देवतारूपं स्वात्मानं न जानाति ।

(*Sāyaṇas bhāṣya*)

those seated in the sacrificial halls, gratified by the sacrificial food, will be yours" (This is addressed by Satīdevi, to her father Dakṣaprajāpati before she Jumps into the fire). (*Bhāg.* IV. 4. 21) merely censure Kāmyakarmas (and *not* Niṣkāma-Karmayoga).

Those who hold a different opinion that *nitya* and *naimittika karmas* even tho' performed in the true spirit of Niṣkāma are *not* intimate means of attaining Jñāna but serve merely to prevent the sin of non-performance of one's duty are wanting in judgement (*bālāḥ*).

V. 5. Explains the idea behind the previous statement that one who properly observes even one of the two (Sannyāsa and Karmayoga) obtains the fruit of *both.* This is because *both are interrelated* and are means to the same end. Hence, the Karmayogin also attains the fruit of Jñāna viz. Mokṣa thro' Aparokṣa.

V. 6. For this reason also Karmayoga is better than mere abandonment of attachment or *rāgadveṣa.* For without active Niṣkāmakarmayoga, neither Mokṣa nor Aparokṣajñana can be attained, by merely abandoning attachment. For the latter (i.e. the Kevala-Sannyāsin) would have courted so much trouble merely to conquer and subdue his passions and *nothing more.* But then Mokṣa needs must be the fruit of Sannyāsa (as defined)-the idea being that whatever other fruits it may yield will be too insignificant as compared to Mokṣa and not worthy of being regarded as the fruit. This has been said in the *Pādma* : Except the highest fruit of Mokṣa, whatever else is gained cannot be considered to be of *real worth*". The point is this. *An inconspicuous return is no recompeuse for something which merits a high guerdon. A ruby cannot be bartered for a handful of grains.*

V. 16. (In verse 15 reference had been made to the obscuration of knowledge by ignorance. The difficulty arises that, in that case, there will be no posibility of the removal of such ignorance and the manifestation of Brahman. If some other cause of its removal is to be sought, there will be no point in advocating Sannyāsa and Karmayoga for the purpose of acquiring Aparokṣajñāna. This objection is met by this verse.–J).

(Continued)

be called *dattasvātantrya* or delegated initiative. This point has been very impressively articulated by Madhva in his *Tātparya* on this verse where he has given an alternative explanation of the verse - "The denial of agency to the Jiva is from the point of view of his *not being an independent agent.* Just as a child's salutation to his father made by the father himself by joining the child's hands in salutation to him is deemed to be the child's own salutation to his sire, even so the works of the Jīvātman carried out as worship of the Lord, tho' entirely dependent on Him, still come to be regarded as being done by the Jīvātman, in a limited sense :

स्ववन्दनं यथा पित्रा कारितं शिशुकर्तृकम् ।
एवं पूजा विष्णवधीना भवेज्जीवकृतेत्यपि ॥

(Madhva *GT*. V. 14)

The Ācharya goes on to point out that similarly in respect of the production of 'unseen merit' and other results of Karmas of Jīvas the power and initiative is not left to them but is reserved to Himself by the Lord. This is suggested, says Madhva, by the use of the significant expression Lokasya (*na sṛjati Prabhuḥ*) used in the verse, which is *otherwise superfluous*. In the interpretation followed in the *Tātparya*, Prabhuḥ refers to the Lord Himself.

No doubt Jñāna alone is capable of removing ignorance. But the self's knowledge of its own essense (*Svarūpajñāna*) is clouded by Avidyā. Vṛttijñāna (engendered by the mind) helps to disperse Avidyā and manifest the Lord to the self.

The first word Jñāna in Verse 15 a in the third case represents mediate knowledge of the Lord acquired thro' Śāstra and other means. The other in the nominative (15 c) stands for direct knowledge (*aparokṣa*). (The use of the same word twice in the same verse would otherwise be purposeless.)

V. 17. This verse mentions certain very important sādhanas which have necessarily to precede Aparokṣa.[8] Tho' mediate knowledge has been shown to precede Aparokṣa, it is still removed from Aparokṣa by other steps. (*Vyavahita*). (This is established by the circumstances that Aparokṣa is not seen to follow immediately after *śravaṇa manana* and other forms of parokṣajñāna. Among such most important "antaraṅgasādhanas". the verse mentions constant awareness of His Lordship (*tadātmatva*) firm faith in Him as one's Lord (*tanniṣṭhatva*) and acceptiag Him as the highest goal (*tatparāyaṇatva*).

V, 18. In addition, the aspirant to Aparokṣa should perceive that there is absolutely no difference or distinction on account of location among the various forms of the Lord present in all His creatures, be they high or low-born and that in all Forms of the Lord there is the same absolute perfection of auspicious attributes and absence of all imperfections, at all times and places. (That this Samadarśana (*even perspective*) is with reference to the Lord present in all His creatures (and *not* with reference to *the creatures as such*)

8. See *B. S.* IV. 1.3

should be clear from the words "for *Brahman is flawless* and the same in all" (*nirdoṣam hi samam brahma*) of the very next verse–J).

V. 19. This is a praise of such a Jñāni as being on the safe road to conquest of rebirth.

V. 20. The rest of the Adhyāya amplifies the topics of Sannyāsa, Karmayoga and Aparokṣajñāna, compositely and not in any strict order, to suit the exigencies of the points raised.

V. 21. Here the superiority of Karmayoga is again clarified. The bliss which the Sannyāsin who has subdued Kāma enjoys, tho' it is of the essence of the self, is liable to obscuration (*tirobhāva*). The same Sannyāsi when he enters on contemplation of B. enjoys the same essential bliss of his nature, uninterruptedly thro' Aparokṣajñāna-but not otherwise (i.e. by mere Sannyāsa, for reasons already pointed out).

V. 22. This verse censures the enjoyment of pleasures in order to stress the importance of Sannyāsa.

V. 23. This verse commends the abandonment of Kāma by subduing it. One can withstand the unsteadiness of the mind tossed by the vehemence of desires and their pressures in this life itself. The point is this. If Kāma is to be borne and subdued, the best time and place for it are given to us in this mortal world and in the human species - not in the animal body or birth or in higher worlds like Brahmaloka. For apart from the fact that one cannot at all attain Brahmaloka or others without conquering Kāma, the subdual or overcoming of Kāma does not partake of the nature of a Sādhana of souls in those worlds.

V. 24. Characteristics of the Aparokṣajñāni are further explained in the following verses.

'Ārāma' is happiness derived by seeing another In. the present context, it is the ineffable bliss of directly seeing and communing with the Lord. The distinction between 'ārāma' and 'antassukha' is this - the joy, in the latter case, is the Svarūpasukha manifested by the eradication of troubles. In this case, it is manifested by the liquidation of Kāma and other passions. The term 'antaḥ' in 'antar-ārāmaḥ' refers to the Supreme Being who is present in the Jñāni–by envisioning whom the Jñāni is flooded by his 'Svarūpasukha'; while *(antaḥ)* in 'antas-sukha' it refers to the desires of the heart whose subdual manifests the joy of the souls' intrinsic nature.

(The adjective 'antaḥ' is *not*, therefore, redundant in respect of Sukha). As for the description, 'antar-jyotiḥ'. God is the great self-luminous being and the Jñāni who experiences His *manifestation* in his heart is (therefore called) '*antar-jyotiḥ*'. Tho' the Lord remains as the light within all creatures, the special point of the description of the Jnāni as 'antar-jyotiḥ' lies in His becoming *so manifested to the Jñāni's experience*[9]. The particle '*eva*' draws attention to the fact that while in Asamprajñātasamādhi there is of course no awareness of any external object, such awareness tho' present in Samprajñātasamādhi is *not such as to cause* any distraction of the mind from the Lord. This has been stated in the *Nāradīya* as well: "The pleasure which persons derive by seeing, touching or conversing with others is called '*ārāma*'". 'Sukham' (delight) is what is manifested by the shrinking of

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9 सर्वेषामन्तर्ज्योतिष्ट्वेऽपि व्यक्तेर्विशेषः । (M. *GB*)

the torments of Kāma". Also (elsewhere,) we find "As the Lord Viṣṇu is the self-luminous light, the person in whom He is present[10] and *is manifested* is called "antarjyotiḥ".

The adjective '*brahmabhūtaḥ*'[11] explains how it is possible for the Aparokṣajnānin to be '*antassukhaḥ*' '*antar-ārāmaḥ*' and '*antar-jyotiḥ*'. It is because he is *in Brahman*-not in the general sense in which everyone else is in B. [12]—but in the very special sense of being fully *conscious of finding his delight in Brahman.*

V. 25. Such aparokṣajñāna is obtained by the disintegration of one's sins (*kalmaṣa*). After destruction of their sins the Jñānins overcome all doubts and misconceptions. Thereby their knowledge becomes more comprehensive (thro' śravaṇa, manana, etc.) This has been said in "The doubts and misapprehensions of impure minds are known as "dvaidha" (dual notions). The seeker of Mokṣa should cut them off

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10 स स्थितो यस्मिन् इति तत्स्थितः । (J)

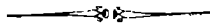
11 ननु, ब्रह्मणि भूतत्वं साधारणधर्मः, यत्कथं ज्ञानिलक्षणत्वेनोच्यते ? मैवम् – यतोऽन्तः सुखत्वादेः कारणत्वेनोच्यते ।

12. It is characteristic of M.'s brevity of exposition that he does not render a word again in the same work. Hence (brahma) *nirvāṇam*, rendered under II. 72, has been left unexplained in the *Bhāṣya* here.

with the sword of knowledge and practise non-attachment to the senses". It may also be construed as 'those whose doubts have been set at rest and who have thereby attained a wide range of mental comprehension and know all things correctly. So it has been said "Those whose sins have been destroyed and doubts set at rest become great in knowledge" The words can also be split into "*chinnadvaidhā* and *yatātmānaḥ* meaning those whose doubts have been set at rest and whose minds are under their proper control.

V. 27–28. These two verses indicate the way of dhyāna to attain Aparokṣa. '*Bāhyasparśan bahiḥ kṛtvā*' means bringing the external senses under control. 'Placing the eyes between the brows.' means focussing attention between the brows. So it has been said–"In meditation, one should focus the eyes either between the brcws or on the tip of the nose". Equalizing *prāṇa* and *apāna* means retaining the breath in the '*kumbhaka*' state.

(j).

V. 29. This describes the object of meditation,– the Supreme Lord, as the receiver and enjoyer of all Yajñas and Karmas.

ADHYĀYA VI

The main theme of this Adhyāya is Samādhiyoga which is the intimate limb of Aparokasjñāna. The opeing verse recalls the importance of Sannyāsa and Karmayoga as defined earlier, as forming part of the indispensable requirement of Adhikārins in respect of Samādhiyoga. (It is not, therefore, intended to be merely a figurative compliment to the householder, by calling him a true Sannyāsī and Yogī as Ś would have it.

VI. 1. It may be recalled that in IV. 25-27, fire and Works have been spoken of with reference to members of the ourth order also. The Smṛti also has it that "in the Sannyāsa-āśrama B. is indicated as the fire and its worship as activity". Therefore, one without (obligations to the) fire and ceremonies is not a Sannyāsin or Yogin in the real sense of the term (As the member of the fourth order tends no external fires or performs any external rituals, he is popularly regarded as being without the fires and rituals-J).[1]

VI. 2. This explains that Sannyāsa as defined earlier falls under the purview of Karmayoga as earlier defined - the idea being that without giving up worldly desires and designs it is impossible to become qualified to take up Dhyāna.

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1. *In his GT M. points out how the Gṛhastha, at the time of his initiation into Yatyāśrama, goes thro' the ceremony of withdrawing the sacred fire he has been tending till then into his body in the rite called Ātmasamāropaṇa. For further details see Bhagavad Gita and Its Classical Commentaries - A Critical Exposition (Ch. VII), by Dr. S. K. Bhavani* (awaiting publication).

VI. 3. This explains for how long one has to continue to perform karmas which qualify for entering upon Samādhi-yoga.

'Yogam āruruksuḥ' is one who desires to fully attain the state of Samādhi which is the means of Aparokṣa. 'Yogārūḍha' is one who has attained completion of means-that is to say Aparokṣa. In his case Śama or Samādhi is the cause of enhanced bliss in Mokṣa. It has been established[2] in II. 50, that the Aparokṣajñāni reaps exalted rewards of being wholly immersed in God-consciousness and other equality desirable ones. All such rewards flow primarily from the mind being immersed in God[3], giving up other activities inconsistent with it. However, Asamprajñātasamādhi is fully attainable only when there is total cessation of Prārabdhakarmas which have to be exhausted by being worked out. When there is residue of Prārabdhakarma the Jñāni will find satisfaction in expounding the glory of God and such other activities. This has been stated in "O Lord, only those who have directly perceived You, enjoy the supreme bliss. They alone are able to attain ineffable bliss (Samādhi). Where Prārabdha-karma remains to be worked out, such high-souled persons spend their time in chanting Your names, expounding Your deeds and remain always devoted to You as their goal.

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2. ज्ञानफलमाह–'बुद्धियुक्त' इति । सुकृतमप्रियं मानुषादिफलं जहाति । न बृहत्फलमुपासनादिनिमित्तम् ।

(M. *GB*. II. 50)

आदिपदेन निवृत्तं कर्म । (J)

3. शमशब्दार्थः समाधिः(J)शमो मन्निष्ठताबुद्धिः ।

(Bhāg. XI.19.37)

VI. 4. This verse makes clear the definition of the Yogārūḍha. The necessity for the clarification is that tho' brought about by Dhyāna, Aparokṣajñāna is liable to be delayed if it is impeded by Prārabdhakarma. It cannot, therefore, be regarded as the absolute definition of the Yogārūḍha. Hence a more pragmatic definition is given.

Complete absence of all attachment to kāma and renunciation of all wish and thought for external things is possible for the Yogārūḍha alone, automatically, without effort. This has been said–"The dissolution of all defects is attained spontaneously by the Jñāni after perceiving the Lord. In the case of others (impeded by Prārabdhakarma) it needs much effort".

VI. 5. The progress in Yoga has to be made by persevering effort.

VI. 6. Whose friend is 'ātmā',– Who or what is meant by the words 'ātmā' is explained. In 6a (the first) ātmā is the mind and the second is the Jīvātmā. In 6b ātmā is mind and 'ātmanā' is by *buddhi* or by Jīva. Buddhi is the means of conquering the mind. So it has been stated "They say mind is the potential cause. It is indeed the source of all bondage and release. One should uplift his self with strength of mind and ought not to let the Jīva perish. Mind is indeed the kinsman and the foe of Jīvas. When the mind is conquered by Jīva with the aid of his intelligence, it becomes his kinsman, otherwise, it becomes his foe. Therefore. man should conquer his mind by strength of will and devotion to Lord Kṛṣṇa" (*Brahmavaivarta Purāṇa*).

In the case of a man who has not subdued his mind, the latter tho' given to him, being hostile and unserviceable to

him ceases to be worth its name, like a servant who does not serve his master not deserving to be called a servant ! In such a case, the mind which should really be one's kinsman behaves like a foe.

VI. 7. ab. The verse explains the benefit of the conquest of the mind. One who has conquered the mind is calm. His mind does not generally turn towards external objects, of *its own accord.* At that propitious time, the Lord comes to be well-established in the heart[4] (of the Jñāni) which means such a person becomes an Aparokṣajnāni.

VI.7 cd-and VI 8.(For proper syntaetical construction here, the second half of Verse 7 and the entire 8th verse are to be read together as one unit)[5].

The characteristics of the Aparokṣajñāni are made clear here (by the *three lines* beginning with 7 cd.). The term '*kūṭastha*' is to be construed with the two locatives (*śītoṣṇa-sukhaduḥkeṣu* and *mānāvamānayoḥ*) meaning 'One who remains equally unaffected (*kūṭasthaḥ*) *amidst* heat and cold, pleasure and pain, and respect and dishonor'. The expressions "who is self-content with knowledge and wisdom" and "has subdued the senses" are both reasons justifying the statement about the Aparokṣajñāni's equanimity (*kūṭasthatva*). 'Vijñānam' is something other than general knowledge or mediate knowledges

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4. 'हृदि' इत्यध्याहारेण न्यूनं पूरयन् । *(Tippani)*

5. For comments on the different interpretations of verse. VI. 7-8, by Śaṁkara, Bhāskara and Rāmānuja, refer to Dr. S. K. Bhavani's "*Bhagavad Gita and Its Classical Commentaries - A Critical Exposition*",

It may also be understood as Aparokṣajñāna. This has been said-"The knowledge of ordinary persons, embracing general features of things is 'Jñānam'. The knowledge of special aspects of things which are beyond the comprehension of ordinary persons is 'Vijñāna' which is open to the knowledge of the Devas and others." "The knowledge derived from Śravaṇa and manana is 'jñāna'. The direct perception of the Lord is 'Vijñāna'. So has Śamhhu said. "Elsewhere, it is said, 'Vijñāna' is the knowledge of the Vedāṅgas and arts as well as of the premier lore of Viṣṇu".

'Kūṭastha' means unchanging or remaining unmodified-its derivation being "what remains (unchanging) like space (*ākāśa*)", For, 'kūṭa' means 'space' (*ākāśa*). The Kośa reads : *Kūṭa, kham, vidalam, Vyoma,* and *sandhiḥ*-all these words denote 'Ākāśa'.

'Yogi' means he who is continuing the Yoga. 'Yuktaḥ' is one who has *attained* completeness of his Yoga. Such an adherent of Yoga is known as the one who has attained fulfilment of Yoga.

VI. 9. (This verse is also to be construed as conveying the definition of the Yogārūḍha by way of a separate predication with "Sa eva" *understood* as the subject. The predication is): "It is not only that the Jñāni whose attitude to the righteous and the wicked, friend and foe, is even, is a Yogārūḍha but that he stands distinguished among them all.

This evenness of attitude to the good and the bad does *not* mean paying the same respect to all, regardless of their deserts. The evenness referred to here is (i) from the (inner) point of view of the uniformity of the individual spirits as

conscious beings and (ii) of the Supreme Lord as Guṇapūrṇa and Nirdoṣa (See V. 19 also) present in all beings-(such as one's friends or foes or the righteous and the unrighteous) and (iii) the uniformity of the fact that all such traits as being or becoming a friend or foe, or good or bad, whether they be permanent, belonging to the *nature* of souls or due to environment and circumstances, are all of them subject to the Lord's Will and dependent on it - and of dealing with the different persons according to the law of equity and ethics.

"All souls are uniformly of the essence of consciousness. The good or bad feelings induced in persons towards others on account of their being their kinsmen, friends, foes, neutrals benefactors or traducers are due to the operation of external conditions of life in which persons are placed with reference to one another which come to be wrongly attributed to the intrinsic nature of their selves and as existing independently of God's will. But these have nothing to do with the essential nature of the selves as such. The Sādhaka and the Yogi are not to be moved by such considerations and should look upon all alike, as they are in their uniform original nature. Even these attributes of being friends or foes in life is equally governed by God's will and is not of their making. *Such must be the attitude of the Yogin.* The supreme Lord, present in all of us, irrespective of our regarding some as our friends and others as foes is also equally present in all of them. This is the attitude of 'Sāmya' which has to be cultivated by the Sādhaka and the Yogi.

This does not however rule out the existence of defects and worthy qualities in the intrinsic nature of souls.[6] The specific attitude of friendliness or antagonism existing in the Devas and the Asuras respectively, in regard to the Yogins and Sādhakas must however be understood to be intrinsic to them and therefore eternal[7]. Similarly, both the merits and the demerits of human selves pertaining to their individuality (*svarūpa*) are also eternal. The Devas alone are always possessed of an absolutely good nature in their Svarūpa[8]. Similarly, the intrinsic good and bad natures of human beings are also eternal and natural. Among Devas their dispositions partake of the nature of good qualities, their friendliness to humans and their enmity to Asuras is also a good quality. Similarly among Asuras in regard to their antagonism to Devas and Sāttvika souls" (*Brāhma Purāṇa*).

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6. मुक्तावविशिष्यमाणं यज्जीवस्वरूपं तम् 'त्रिविधा जीवसंघाः, इत्यादि प्रमाणसिद्धत्वात् विषममेव (JGBt *VI*. 9)

7. This point has been developed by Madhva earlier under *GT*. iii. 37

7. असुरा अशुभेष्वेव कामादेराभिमानिनः ।
   तत्र कामः कालनेमिः सर्वं धूममलोल्बवत् ।
   शुभमध्याधमजनं क्रमादावृत्य तिष्ठति ॥

   to which Jayatirtha makes a reference while commenting on G. B. VI.9.

   दोषायोगिनं प्रत्यरित्वादयः । तथाचोक्तम् 'विद्धयनमिह वैरिणम्, इति ।

8. योगे प्रवर्तमानं प्रति यदरित्वादयः तन्मनुष्येष्वेव स्वरूपवैयम्यकारणं न भवति इति उक्तस्यापवादमाह 'एव' मिति । (ibid)

The spirit of verse VI. 9 does not support the apparent sense conveyed by the words *that the Aparokṣajñāni should esteem the saint and the sinner on the same footing*. The Śāstras forbid such indiscriminate honor.

The *Brāhma Purāṇa* says :- Worship of equals on an unequal basis and of unequals on an equal basis by anyone causes his downfall, even if he be a Deva". Manu says : "Wealth, kinship, age, deed and scholarship-these five are the bases of esteem in their ascending order" (II. 136.) The *Brahmavaivarta* says : Lord Viṣṇu is perceived by whosoever extends worship to others and adopts an even attitude towards all beings commensurate with their merits". The *perspective* should be one of uniformity (as explained earlier) while the actual manner of worship or esteem should be according to merit. The multiformity in honoring different persons in accordance with their worth confers a distinction over others, upon the worshippers. The evenness of perspective in worship makes it commensurable and confers freedom from sorrow."

That is also deemed to be evenness in honoring friends, kinsmen, scholars and others according to injunctions of Śāstras without denying what is due and not going beyond the due. This has been stated in the *Gāruḍa* : "Whosoever treats his friends, parents, enemies and others *as they should be treated* is called a man of *even judgment*".

'Suhṛd' is one who does a good turn without expecting any return of help. 'Mitram' is one who finds out the source of trouble and gives timely protection. 'Udāsīna' is one who is indifferent alike to what is to be done and what is not to be done in case of need: The 'madhyama' is one who

does both what is good and bad as occasion demands. 'Dveṣya' is one who is bent upon doing what is not liked by another This has been said "The hated one is he who is bent upon doing what is not liked by another. The 'madhyama is one who does what is to be done either way. The dear is one who finds the trouble spot and remedies it. The friend is one who does his good turn without expecting it in return. The enemy is one who inflicts injury."

VI. 10-14. This section deals contextually with the *modus operandi* and conditions favorable to Samādhiyoga 'Ātmānam' in 10 b refers to the mind. 'Yoga in 12 d refers to Samādhiyoga.

VI. 15. 'Śānti' is mokṣa which is attained after one has given up the final body (*nirvāṇaparamā*)[9] which consists in communion with Me.

VI. 16. The forbidding of abstention from food altogether or keeping awake excessively are from the point of view of the weak who cannot stand the strain. So it has been said, "The strong man who can withstand the strain

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9. 'Nirvāṇa' is the state where the body (*vāṇa*) has been given up and '*paramā*' is what is subsequent to it which is mokṣa. J. points out that it is *not* the state of Jīvanmukti which is referred to here as the body is not surrendered in Jīvanmukti. Nor can 'Śānti' here denote merely the quiessence of sense-activity. For the withdrawal of senses from external activities *precedes* the fulfilment of Yoga and is a precondition to it and as such it cannot be the *fruti* of Yoga.

shall meditate by giving up sleep, taking food, fear, respiratory functions and slackness, with eyes slightly open (at the corners) and find peace".

VI. 17. Due measure of food and exercise refers to what is conducive to facilitating Samādhi, i. e. to say taking as much food and exercise etc., as will suffice to keep away fatigue.

VI. 18. *'ātmāni'* means 'in the mind'.

VI. 19. 'ātmanaḥ Yogam' Yoga whose aim is realisation of the Lord (*bhagavadviṣayaḥ*).[10]

VI. 20. The words *'ātmanā'*, *'ātmani'* and *'ātmānam* (paśyan tuṣyati) mean the Yogi perceiving the Lord (*ātmānam*) seated in his heart within his body, feels supremely contented.

VI. 21. 'Tattvataḥ' (*na calati*) means the mind does not deflect from the Lord's form (seen within the heart).

VI. 23. 'Duḥkhasamyogaviyogaḥ' (yogaḥ) means (the Yoga) by (practising) which one is freed from all connection with pain and misery. The use of the additional term 'duḥkhasamyoga' before 'Viyoga' is intended to bring out the point that not only is the completion of Samādhiyoga able to destroy the miseries already in existence but is capable of preventing any misery from arising. 'Niścayena yoktavyaḥ' (must surely be pursued) means it must indeed be pursued by one desirous of Mokṣa.

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10. And *not* of 'oneself' as some other commentators have held. For in V. 29 the Lord himself has pointed out that the Yogi shall meditate on Him as the receiver and enjoyer of all sacrifices, penances and karmas offered to Him. It is in keeping with such a direction that M. interprets 'ātmano yogam' as above.

VI. 24' 'Sarvān' (kāmān) means desires towards all objects of enjoyment. 'Aśeṣataḥ' (in toto) means no desire is to be entertained even to the smallest extent with regard to each and everything, even occasionally. The emphatic particle in 'manasaiva niyamya' is to show that the sense-complex can be brought under control only by the mind and by no other.

VI. 25. As buddhi is also a potent factor in controlling the mind and in making it delight in the Supreme Lord (it is advised that the Yogi shall, by degrees, try to control the mind from going to the senses).

VI. 26. 'Yato yato' means (*not* 'from' but) towards whichever object the mind runs. Such a construction is supported by similar usage in *Bhāgavata*[11] IX.4.51 and IX.15.31. 'ātmanyeva vaśam nayet' means hold it focussed on the Lord as its object.

VI. 28. This explains what has been stated in verse 27.

VI. 29. This describes the nature of the highest class of Adhikārins. 'Sarvabhūtastha Ātmā' means the Supreme Lord who is present in all creatures. The Yogārūḍha sees the Lord as present in all beings and all beings as existing in and being supported by Parameśvara. "Sarvatra samadarśanaḥ

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11 यतो यतो धावति तत्र तत्र सुदर्शनं दुष्प्रसहं ददर्श ।
यतो यतोऽसौ प्रहरत्परश्वधः ततस्ततः छिन्नभुजोरुकन्धरः ॥ (*Bhāg.*)

cf. also यतो हस्तस्ततो दृष्टिर्यतो दृष्टिस्ततो मनः ।
यतो मनस्ततो भावो यतो भावस्ततो रसः ॥

(*Abhinaya Darpaṇa*)

ikṣate" means the Lord or Brahman as endowed everywhere (i. e. from the fourfaced Brahmā to a blade of grass, with the same undiminished powers and attributes of sovereignty. This has been stated in "He perceived the Supreme Lord the ruler of all, existing in all creatures and all creatures also being supported in the Lord, the ruler of all" (*Bhāg*. III.24.46) and also in *Gītā* XIII.27. "He who sees the Supreme Being existing in all beings to be the same in all".

VI. 30. This verse spells out the fruit of such Dhyāna of the Lord. The words : "To him I am not lost" signify that the Lord always takes care of their Yogakṣema (spiritual welfare). The words "Nor is he lost to Me" mean the Jñāni always remains My staunch devotee (Tho' the Lord and the Souls are of course everlasting) the statement about either of them not being "lost" to the other is to stress the mutual bond of their love which is indissoluble. In common parlance, a Master who does not protest his servant is not reckoned as a true Master. A servant who does not serve his master is no servant. Snch is not the case here. This has been said in the *Gāruḍa* : Whosoever always sees Me present in all creatures will be unshakably devoted to Me. I take care of his welfare".

VI. 31. The same is made clear here. The words "worships Me with "oneness of vision" signify the conviction that the One Lord is present everywhere. The Yogi with such a vision, irrespective of his way of life-whether in absolute conformity with ethics or not, is still in Me i. e. to say having had direct vision of Me is assured of the fruit of Jñāna. This does not mean he can give himself up to

defying the moral code without any qualms. The form of the words "regardless of the way he lives" (*sarvathā vartamānori*) hints at a possibility of lapse[12] in some cases, and implies that normally such a Jñāni would *not* be committing any transgression of Dharma ; but transgressions are known to take place due to the influence of Prārabdhakarmas. Such lapses are sure to cause remorte and retard the welling up of the joy of selfhood in Mokṣa, as has been explained earlier in Adhyāya III.

All this has been stated in the authorities : "Jñānins who have perceived Viṣṇu will, at no time, indulge in unrighteous acts. Any sins committed by them imprudently, is burnt out. The ancient Kings, Devas and Ṛṣis whose meritorious deeds are immense sometimes commit a few major lapses which brings them remorse".

VI.32. This verse advises that the Dhyāna Yogi should have fellowship of feeling for other devotees of the Lord and wish them the same as he does fer himself.

VI.33. "I fail to see steadiness for this Dhyānayoga as the mind is restless". So it is said in *Vyāsayoga* : "Steadfastness in Yoga is difficult to achieve on account of restlessness of the mind. It needs practice and cultivation of non-attachment for certain.

VI. It is not to be supposed that sooner or later the mind would return to steadiness like an elephant which has run amock returning to normal state. The *Brāhma* says : "Persons devoid of natural love of goodness haters of the Lord and atheists are unfit for Mokṣa as they are slaves to their minds".

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12. Otherwise, there is no point in using the expression *Sarvatcā vārtumānaḥ*.

VI. 37. 'Ayatiḥ' here means one who has not put forward strenuous effort towards Yoga (and *not* one who is *not* an ascetic).

VI.44. "Yogasya Jijñāsuḥ" means one who has a keen desire to know the nature of Dhyānayoga. The suffix "Uḥ" in Jijñāsuḥ connotes keenness (of desire). '*Śabdabrahma 'ativartate*' (goes beyond śabdabrahma) means he is free from the purview of mandates and prohibitions of Śāstras, i. e. attains final release (See B. S. III. 3.30 III. 3.30 *Gater arthavattvam*, and my *BSPC* thereon).

VI.45. But this does not happen in a single life or by mere keenness of desire to know all about the nature of Dhyānayoga. This is conveyed by the words "prayatnāt" and 'Yatamānasya' That it is the Jijñāsu of Yoga that is meant follows from the fact that it is one with a keen desire to know about Dhyānayoga who, after doing so, puts forth his best efforts consisting of *śravaṇa*, *manana*, *dhyāna*, etc., to succeed in it.

VI.46-47. In this way he attains fruition of Dhyāna-Yoga after continuous effort in many lives, beginning with the one in which he has first evinced keen desire to know all about Dhyānayoga and persisted in that direction. He then becomes an Aparokṣajñānī and attains the highest goal, after intensive effort thro' many lives. So it has been said in the *Nāradīya* :- "The Adhikārin devoted to Viṣṇu, full of great faith and desirous of knowing all about the nature of Dhyānayoga enters the Supreme Lord Nārāyaṇa first by knowing Him, meditating on Him and finally perceiving Him directly and never otherwise."

The practising Dhyānayogi is superior to a mere knower of Dhyānayoga as well as to Tapasvins practising severe penance and austerities like kṛcchra and Cāndrāyaṇa. Therefore be a Dhyānayogi.

This has been stated in the *Gāruḍa* : "Dhyāna is superior to *kṛcchra* and other austerities. Even there, the meditation on the Lord Himself for the attainment of limited objectives is superior, a crore of times to meditation on Śeṣa, Śrī, Brahmā, Śiva and other gods to gain the same objective The. meditation on the Lord Viṣṇu by those solely desirous of Mokṣa (and no other end) is still more superior to the other one (of Śrī, Śeṣa and others for other objects) by a crore of times or even more. It is in this sense that My faithfal worshipper is the best of Yogins.

Better than meditation without knowing the true nature of Dhyānayoga is the knowledge of Dhyānayoga as such. Meditation carried out with proper knowledge of the nature of Dhyānayoga is better than the mere knowledge of it. Better than Dhyāna carried out without knowledge of its true nature is the direct perception of the Lord. There is nothing superior among sādhanas to direct perception of the Lord with the help of dhyāna and bhakti to Him" -says *Nāradīya*.

ADHYĀYA VII–JÑĀNAVIJÑĀNAYOGA

In the earlier Chapter the means of Aparokṣajñāna had been set forth, in the main. In the following six the Majesty of the Lord is being mainly expounded.

VII.1. '*Ā-saktamanāḥ*' means with a mind full of deep love for Me. '*Mad-āśrayaḥ*' signifies being wholly dependent on Me, convinced that the Lord alone causes everything to be done by me, He alone is my protector and that I remain in His protection. The words '*asaṁśayam*' (without doubt) and " In full " (*samagram)* are adverbially connected with the manner,[1] of (*Arjuna's*) knowing.

VII.2 'This knowledge' is knowledge about Me (in outline) and 'vijñāna' is more comprehensive and superior knowledge in depth and detail.

VII.3. This verse emphasises how very difficult it is to acquire such knowledge of the Lord.

VII.4. Jñāna and Vijñāna which have been promised to be expounded are taken up from verse 3 onwards. In VII.4 it should be noted that the word 'Ahaṁkāra' embraces by analogical reference (*upalakṣaṇa*) the Mahattattva.

VII.5. "Aparā" (Prakṛti)[2] is that which is inferior to what is to be spoken of hereafter. (It includes the Jīvas also

1. They are *not* used as adjectives describing the Lord Himself (as held by *Bhāskara*). The fulness of knowledge referred to here is not to be understood in an absolute sense (as explained by *Śaṁkara*). The fulness is proportionate to each one's understanding of the Lord's Majesty.

2. जडप्रकृतिर्जीवाश्चापरा अधमाः । *(Ragh. Gitā Vivṛti)*

by *upalakṣaṇa*).[2] The Parā-Prakṛti or higher Prakṛti is the Śrī-tattva (goddess Lakṣmi). She is described (by the Lord) as "Jīva-bhūtā" or sustaining the life of the Jīvas.[3] Or, to explain it in another way, Śrī is "Jiva-bhūtā" as being of the essence of intelligence (Jīva)[4] *both in spirit and in body* while the other epithet (*bhūta*) has reference to her eternal existence without undergoing change of state[5] (as does the Jaḍa Prakṛti). This sense of "bhūta" is supported by the Śruti: (describing Chit-Prakṛti or the goddess Lakṣmī as "this great (unchanging) being").

The Nāradīya Purāṇa also says: The two Prakṛtis- Jaḍa and Chit-Prakṛti are dependent on the Lord alone. The Jaḍa Prakṛti is also known as Avyakta and she divides herself eight-fold thro' her effects-viz, Mahattattva, Buddhi, manas and the five elements. The inferior Prakṛti is Jada. Śri is Parā-Prakṛti by whom the Jaḍa-Prakṛti is supperted. The Cit-Prakṛti is unlimited in space and is endowed with a profusion of attributes and has no beginning or end in time and is unchanging. There is no one else so dear to the Lord as Cit Prakṛti. She is the consort of Nārāyaṇa, and the mother of Brahmā. Hari the Lord of creatures creates the universe making use of these two Prakṛtis.

VII. 6. cd. The purpose of the second half of VII. 6 is *to dispel* the (superficial) notion that the Lord's majesty is iimited merely to this fact that the two Prakṛtis *alone* are

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2. अपरेति–इयं प्रागुक्तजडप्रकृतिः । जीवा अप्युपलक्ष्यन्ते (Op.cit)
3. This interpretation of "Jīvabhūta" follows the etymological sense of Jīva. (जीव प्राणधारण इति धातोः ।
4. This explanation of Jīva is based on *Gauṇī-vṛttī* (जीवगतचिद्रूपगुणत्वयोगेन)
5. जडप्रकृतेश्च विकारित्वेन एकप्रकारताभावात् ।

subject to His control (while the genesis, maintenance and absorption of the universe are all directly dependent on the two Prakṛtis themselves and *not* upon God)[6].

VII. 7. The statement 'I am the genesis and the dissolution etc. of all' means God is the source of genesis, existence and cognisability of all and the enjoyer of the bliss manifested by the acts of creation, dissolution etc. (Just as the birth of a son gives pleasure to the father or the destruction of an enemy pleases the victor). The Śruti says 'His blissful and super in-lligent form is all-desiring, all-acting, all-fragrant, all-tasting and all-reacting. It speaks but to bless (the devotee). It is not surprised by anything else'' 'And He is the enjoyer of all actions all fragrances, all tastes' (*Chān. Up*. iii. 14. 3-4)[7]

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6. In other words, that the ascription of sovereignty over the world to God (in the śrutis) is more by way of a caurtesy reference:

   जगत्प्रति ममैश्वर्यं, इति एतावत्, प्रकृतिद्वारकं, उपचरितं इति यावत्।

   (*J. Prameyadīpikā*)

   मदधीनप्रकृतेर्जगत्कारणत्वात् तद्द्वारा परम्परया जगदपि मदधीनमित्युपचरितमित्यर्थः ।

   (Śrīnīvāsa's gless)

7. As there is otherwise repetition of the same description *Sarvakāmaḥ, sarvakarmā, sarvagandhaḥ, sarvarasaḥ* etc., in the two consecutive sections of the Up. (III. 14. 3-4). M.'c. on *Chān. Up*. has pointed out that the *first section* teaches the Supreme Being's blissful and all-intelligent form is all fragrance, all-taste, etc. while the *second section* refers to its enjoying all acts, all fragrances, all tastes and so on.

   एकत्र सर्वगन्धादीनां चिदानन्दात्मकसर्वगन्धादिरूपत्वमुच्यते । अन्यत्र तद्भोक्तृत्वम् ।

   (*M. Chān. up. Bhāṣya*)

The *Nāradīya* confirms 'I am the creator, protector, destroyer, controller and inner ruler of all. For this reason the Ṛṣis praise Me as 'the All' - as I am the enjoyer of the auspicious fruits of the good deeds of selves and not because I participate in the physical nature of all things. The bliss of his 'future' creative and other activities is already present in the Lord in potential form. By virtue of His mysterious power, they are spoken of as *emerging* in greater measure.

VII. 7. I am the highest one. There is nothing higher than Me[8].

VII. 8. So much about 'Jnñna'. The topic of 'Vijñāna' begins with tho' statement 'I am taste in the waters' and the following. Tho' the Lord is indeed the source of the genesis of the waters, of the Sun and the Moon and others as well, the purpose of focussing attention on the 'taste' *in* waters, the 'light' *in* the Sun, the 'sound' *in* ether and similar properties of other things *in* creation is to emphasise *their* dependence *also* on the Lord (*to the same extent as the substances themselves*) for their genesis, existence, functioning and cognisability and their being enjoyed by the Lord and to highlight the deepest layers of the Lord's trans-empirical power of immanence not only in things but *in their respective properties too.*

In other words, it is the Lord himself who specially regulates and sustains such distinctive properties as taste in the water, not to speak of the intrinsic natures of the substances themselves (as water and so forth). It is *not as if* the subst-

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8. The purpose of this *double enunciation* in to dispel the possibility of the category of Para-tara-tattva too consisting of more than cne member, as in the ease of the *apara-tattva* and the *paratattva* (such as the Muktas). (J)

ances themselves (as water and so forth) It is *not as if* the substances alone, such as water, depend on the Lord for their genesis, existence, functioning and cognisability while their distinctive properties and their being so are determined by the inner dynamics of the substances themselves without reference to God's immanent Will (that they should be so constituted). This crucial point is brought out by the use of the specific terms of reference to these properties also such as 'taste' *in* water[9] (lustre *in* the moon, etc.)

The Lord's special enjoyment (of the taste in water, etc.) is also indicated by the wording, as part of the 'Vijñāna' for purpose also of their being taken up as Pratīkas[10] in meditating on the Lord. That the waters etc., are already recognised as Pratīkas in Brahmopāsanā should be clear from texts like 'He who is present *in* the waters, in Agni, Vāyu......(*Bṛh. Up.* III. 7.5-7)

All the above three points have been made in the *Gītākalpa* : "As the specially supreme cause of taste in water and of other intrinsic properties of other substances, as well as of their having such natures and having such distinctive essences and as the subtle enjoyer of the quintessence of things everywhere, the Lord is (sometimes) described in apposition with the world of objects and their properties (as in *Raso'ham*) The Lord is present everywhere in the bodies of the Abhimānidevatas (presiding deities) of the special

9. Read in this connection Jayatīrtha's illuminating *illustrative comment* on this verse.
10. To suit the exigencies of Pratīkopāsanā such appositional predications as *Raso'ham* are to be construed in the locative sense (I am *in* the taste) on the authority of Vedic grammar: *Saptasu prathamā* (See my *BSPC* Vol. III p. 590)

properties of substances also, such as taste in water. These deities are all of them the Lord's retinue. The Lord of the Universe Vāsudeva present in them should be meditated upon by those who seek knowledge, to attain Him. Others who aspire for the enjoyment of the best essence of things in life (within the bounds of Dharma) should also meditate on the Lord present in those essences as their controller and enjoyer) for their purpose.

"Even the intrinsic nature of substances depend ultimately on the Lord as we see from "Svabhāva, Jīva and others exist always at His pleasure (*Bhāg*. II 10.12). The intrinsic nature of all things is controlled by Him" "There exists nothing in the world, moving or unmoving without My will" (*Gītā* x. 39). Where the attributes are qualified as in "I am strength untouched by passion and desire" (VIII. 11) or "I am desire not conflicting with Dharma" (VIII. 11) the intention is to bring out that only pure and exalted attributes are fit for meditation so it has been taught in *Gītā-Kalpa*. "One desirous of attaining the Puruṣārtha of Kāma shall meditate on the Lord *in such Kāma as is not antagonistic to Dharma. One* desirous of strength shall meditate on Him in strength which is not sullied by passion or aggrandising desire". When meditated upon in them by others not desirous of Kāma or strength (i. e. without aspiring for any transient fruits), the Lord confers on such persons the reward of spiritual knowledge".

VII. 9. The reference (in VII. 9) to "pure fragrance" is from the point of view of the Lord's enjoyment resulting in manifestation of His bliss. So it has been stated: Only meritorious fruit accrues to him (the four-faced Brahmā) who

meditates on the Lord as the producer of the seven kinds of food) for no sin ever accrues to any of the gods" (*Bṛh. Up.* I.5,20). See also the Śruti : "Drinking the fruits of good deeds of the world (*Katha Up*. i.3.9.). Here *ṛtam* denotes meritorious fruits of Karma. There is lexical authority to construe it so ; Satya, dharma and good deeds are called *ṛtam*. "*Ṛtam* expreses truth, righteousness and good deeds. '*Ṛtam*' is dharma conceived by the mind and '*satyam*' is dharma which expresses itself thro' one's speech".

The ascription of subtle enjoyment of Rasa etc. to the Lord is not opposed to the spirit of such other texts as "the other one shines without eating" (*Muṇḍ. Up. III.* 1. 1.) "The other one tho' without food is greater is strength" (*Bhāg.* XI.11.6).

Such texts deny only gross forms of enjoyment (associated with the Jīvātman) to the Lord while admitting subtle forms of enjoyment). The Śruti clearly refers to the Lord's subtle forms of enjoyment in describing Him as "the eater of subtler food only,[11] so to say, than this embodied self" (*Bṛh.* Up. IV. 2. 3)

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11. Such finer shades of fragrance and other forms of enjoyment as are inaccessible to the gross sense organs of Jīvas are enjoyed by the Lord. It is in this sense that the Lord is "Praviviktāhāratara" *Bṛh. up.* IV. 2. 3., (having sublimated food). See also *Gītā* XV. 9-10. as explained by M. The particle "*iva*" after 'Praviviktāhārataraḥ' alludes to the Lord's enjoyment of grosser forms also in His Avatārs.

It cannot be that the Praviviktāhārataraḥ" (eater of subtler food) is the Jīvātman himself (and *not* the Supreme Lord). For the Śruti text clearly distinguishes the Praviviktāhāratara from *"this embodied self"* (*asmāt śārīrād ātmanaḥ*).[12]–*Bṛh. up.* IV. 2. 3.

The Jīvātman implicated in dreams does not cease to be a Śārīra (*embodied*). As the term 'Śārīra' is applicable to the Paramātman also (in the sense of His being the Antaryāmi of the Jīva's physical body also) the Śruti has advisedly distinguished the Lord from "this" *Śārīra* - the individual soul in question. We have the authority of the *Nāradīya* : that "the Jīva and Īśvara are *both* of them called Śārīras. One of them is subject to beginningless bondage and the other is ever free from it'. Moreover where there is an express reference to difference (in the Śruti) such difference should be understood in the primary sense of difference of entities or persons and not as distinction of states of the same person or thing which can only ba a secondary sense of difference.

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12. There will be no sense either, in saying that the Jīvātman's food is different from his own. We cannot explain that the difference is due to the embodied self's distinctions connected with his waking and dream states. For, all the three states of Jāgrat, Svapna and Suṣupti belong to the embodied self as such. The Jīvātman does not cease to be a śārīrā while passing from one state to another. The express distinction of the Praviviktāhāra from the Śārīra-Ātma, therefore, clearly establishes the fundamental distinction (*Svarūpabheda*) of the individual self (in all his states) from the Supreme Being who is "Praviviktāhāra". For a fuller discussion this topic *see* my *'Bṛhadāraṇyaka-upaniṣad from Madhvācārya's Perspective.'* pp 134-35

Our interpretation of "Praviviktāhāra" is supported by the *Gītā-kalpa* itself: "As the Supreme Lord is the enjoyer of subtler forms of food as distinguished from this embodied self, He is referred to both as enjoyer (of subtle forms) and as non-enjoyer" (of the gross).

VII. 12. "I am not in them" signifies that tho' He is present is everything, the Lord is not *supported* by them. This has been said in the *Gītākalpa* : 'Tho' the whole world rests in His support, He does not rest for support anywhere else".

VII. 13. It has been said in VII. 12. that the Lord is beyond the power of the three guṇas. The question arises then as to how it is that He is not readily known to be so by all. This is answered here. "Māyā" in 'guṇamayaiḥ' is used in the sense of identity of the products with their causes (guṇas) as authenticated by the Kośa : "The suffix *'mayaṭ'* carries the senses of identity, transformation and abundance". Māyā which is said to be tha cause of obscuration, in the next verse cannot evidently be the *result* of transformation of the guṇas. For the description of the Lord as transcending "these" (in Ver. 13) would otherwise mean that the Lord transcends *only the products of the guṇas* but *not the guṇas themselves*. The acceptance of 'mayaṭ' in the sense of identity would overcome this difficulty as cause and effects have an identity relation. As the *Vyāsayoga* says : "Between causal substance and its effects there is identity and as between two different things the relation is one of conjunction."

'Bhāva' refers to all substances that are established by valid means of proof. "Idam" (Jagat) is to exclude the Jñānins. The world at large (except Jnānins) perceiving the

physical bodies and senses constituted of the three guṇas becomes deluded by Māyā into conceiving the Lord's body and senses too to be similarly constituted. So it is said in *Vyāsayoga* : "Ignorant persons seeing the bodies and senses of Brahmā and others constituted of the three guṇas, look upon the body of the Lord also to be similar". 'ebhyaḥ'· stands for things substantially identical with their guṇas. This is shown by the reference to the Lord as transcending the guṇas (XIV. 19). There are also texts describing Him as untouched by insentiency and the guṇas. The *Mahābhārata* (i.l.l) praises Him as the one who is devoid of the three guṇas.

VII. 14. How is it then that the delusion persists in the minds of so many in the world, from beginningless time ? The answer is given by the Lord in VII. 14. The idea is this : The (Lord's) Māyā is the presiding deity of the sattva, rajas and tamoguṇas She is difficult to be overcome in her role as Durgā (presiding over *tamas*) because of her mighty power on account of her belonging to the Supreme Lord who possesses the power of creative sport. The root meaning of the term 'deva' is given by Etymologists as including sport, conquest, understanding, shining, praising, intoxication, glee, dreaming, effulgence, movement, etc.

In what sense is Māyā "divine" (*daivī*) ? She is Mine and I am the Deva, *She belongs to Me*. So it has been said in *Vyāsayoga* : The great Māyā of the Lord Viṣṇu is differentiated as Śrī, Bhū and Durgā: Her powers are immeasurably less than the Lord's. Still on account of her association with Him, the power of countless Brahmas, Rudras and Indras do not equal even a shade of hers. Even for them she is insurmountable without His grace".

In she then absolutely insurmountable ? The Lord answers, "They alone can overcome Māyā who leave everything else and seeks refuge in Me". The *Nāradiya* says : "The middling Bhaktas, when they offer their devotions to their Gurus, offer them to them and to the Lord who is present in them. Whereas the Uttama Bhaktas pay their respects directly to the Lord thro' the medium of the Gurus as Pratikas (and thereby get over the binding power of Māyā." The *Bhāgavatā Purāṇa* affirms this when it says : "Sire, you communicate the right knowledge about your own self thro' the holy presence of your redeeming self in the mind and in the heart of the Guru", (XI. 29.6.d).

VII. 15. If devotion to the Lord is the means of attaining Him why have all persons not been able to take to it ? This is answered here by pointing out that because of evil doing on account of wrong knowledge induced by the power of the Lord's Māyā, some souls sink into the worst category because of Āsuric temparament and fail to attain Him. It will be clear from XVI. 7 that all are subject to one or the other of these defects to a greater or less extent. In the case of Tamoyogyas, who constitute the worst class of souls, their knowledge is deluded on account of evil-doing which is due to their right knowledge being taken away from them by their Āsuric natures. In the case of deserving souls (eligible for Mokṣa) the obstacles to their turning to God lie in their being temporarily overshadowed by the power of the Lord's Māyā and in that sense falling into an Āsuric attitude. For in the case of Muktiyogya Jīvas their right knowledge being overpowered, for a time, by any one of the above causes is spoken of in terms of 'being taken away'. This has been stated in

Vyāsayoga : Right knowledge is intrinsic to the good souls and it is sometimes overpowered by the Lord's will. "Or in a generic sense" the term Āsura may be interpreted in the sense of one excessively delighting in the senses. This has been said in the Nāradīya : The Devas are primarily tuned to right knowledge. "Āsuras" are those delighting in sense pleasures. (*asu-ra*).

VII. 18 'Ekabhakti' means one whose devotion in confined to *the one Supreme Lord alone.* This has been said in Gāruḍa : He is said to be having "ekabhakti" whose devotion is firmly confined to me and does not stray or waver elsewhere.

VII. 19 At the end of efforts over several births the aspirant attains knowledge of Me and he becomes devoted to Me then and there. This has been stated in *Brahma Purāna*: Coming to know Me after several lives of sādhanas, the Jñāni becomes directly devoted to Me.

VII. 20 Controlled by one's own Prakṛti means guided and controlled by one's own inborn nature (*Svabhāva*). The Kośa has it that the words Prakṛti, residual impressions (of past lives) and Vāsanās stand for one's own inborn nature itself.

VII. 21. "Whichever form he wants to worship" refers only to different other gods like Brahmā, Rudra and others and

otheres and *not* to the Lord's own Avatar forms.[13] The *Nāradīya* points out that the fruits accruing to those devoted to Brahmā and other gods are limited while those of my devotees are permanent. This is confirmed by passages embodying the clarifications in answer to the question[14] put in the *Mokṣadharma* as to what is the nature of the goal attained by the released soul and what is the nature of Mokṣa. The following passage from *Brahmavaivarta*; "In the worship of which Avatar form of the Lord does the devotee of Viṣṇu attain Mokṣa" shows that the fruit accruing from devotion to the Avatar forms is (also) the permanent state of Mokṣa.

VII. 24. How is your position different from that of Brahmā and other gods ? This question is met by this verse. 'Avyaktam' is being without a created body and sense organs. But then, the Lord appears (in His Avatars) to be *indeed* having such a body[15] and organs. The truth is that tho' the Lord has really no such created body, yet He appears to be having such a body to those ignorant of the truth of the matter. This has been proclaimed in passages like "He transcends

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13. For the *Gītā* itself states in VII. 23 that the reward of worship of other gods is limited as contrasted with freedom from bondage which is the fruit of devotion to the Lord (VII.29).

14. J. says that the Ācārya has not quoted these passages as they run to quite a large number as indicated by the expression "sandarbha".

15. तद्वानिव प्रतीयसे इत्यत आह– इवेति मृदूक्तिः वस्तुतस्त्वेवेति ।

Prakṛti which is of the nature of cause and effect". "He has no created body", "Without hands and feet". "The Supreme Puruṣa whose body is all bliss is mistaken by the ignorant to have a body formed of the three guṇas".

'Bhāva' in 'Param bhāvam ajānantaḥ' means those who do not know the highest truth about My nature conforming to Pramāṇas. That the term 'bhāva' carries such a meaning can be seen from the passage 'Not knowing the supreme truth about His nature, they are deluded. (Mbh. XII 261, 49) [16]

VII. 25. Even this fontal ignorance exists by My wish. This is explained by the words, 'I am not apparent to all'. Covering Myself with My power and (Durgā) Māyā as means, (Gītā VII.25). Being deluded by Me, the ignorant fail to understand. So it has been said in the Pādma: 'The Supreme Lord veils Himself and wraps up men's understanding by His own inscrutable power and with the aid of Durgā (His consort).

VII.26 But this Māyā does not bind Me or My intelligence in any way. No one, however able, can know Me (if I do not wish him to) by his own unaided capacity.

VII.27. When there is delusion with regard to pleasure and pain arising from feeling of attachment or aversion growing stronger, it is not possible to assess the real worth of things and accept or reject them as they deserve to be.

This is an *additional reason* (that stands in the way of getting true knowledge about the nature of the Lord, besides the fontal ignorance previously referred to in. VII.25).

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16. याथातथ्यमविज्ञाय परं तस्य विमोहिताः । (Mbh. XII. 261. 49)

'Sarge, (at creation) means *beginning with the time of creation*. For, the pairs of opposites of love and aversion, pleasure and pain can emerge and *operate only after the souls have been provided with suitable bodies* (which takes place only when periodical creation takes place). And before creation has taken place, there is indeed the original ignorance (enveloping the Jivas, at the pleasure of the Lord, as has been stated in verse 25).

VII.28. Assures that there are some souls which rise above, become freed from the snares of the pairs of opposites and stand firmly devoted to the Lord.

VII.29. The words: Those who resort to Me and work for freedom from old age and death are not meant to be taken in the injunctive sense (*vidhi*) that one shall resort to the Lord for getting rid of oldage and death. Their intention is rather to extol interest in Mokṣa after turning away form the desire for heavenly rewards,[17] and such other limited objectives. This will be clear from the praise bestowed on the ideal devotee of the Lord in the *Nāradīya*: The Bhakta who is devoted to the Lord for His own sake (*ekāntabhakta*) without yearning for Mokṣa is superior to the other one who is devoted to the Lord for the sake of attaining his release'. The following text from the *Bhāgavata* (III. 15 48.) 'They (the (*ekāntabhaktas*) do not give importance to Your highest reward of Mokṣa even (consisting in the destruction of their Liṅgaśarīra).

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17. लक्षणया स्वर्गादिकामनिवृत्तिरर्थो अस्येति । (J)

मोक्षकामनायाः स्वर्गादिकामनानिवृत्त्या व्याप्तिरेव शक्यसम्बन्धः ।

(*Śrīnivasa*)

Bhāgavata (III.25.32-33) also defines : That is sublime devotion to the Lord which is *not contingent (animitta)* and Is found in the highest of Adhikārin who is a Śuddha-Sāttvika[18] (devoted absolutely to the Lord) and whose cognitive and functional sense organs (devāḥ)[19] whose existence is inferentially known thro' their attributes (of cognising smell) and other qualities and similar marks)[20] are all properly utilised in carrying out the Vedic duties and obligations. Such Bhakti is superior even to the fruit of Mokṣa attained thro' contingent devotion *(sakāmabhakti)* cultivated for the purpose of attaining it.[21] Such unconditioned devotion by its very nature destroys the Liṅgaśarīra (*kośa*) automatically, like fire reducing to ashes what is thrown into it" [22].

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18. Caturmukha-Brahmā is recognised as such an ideal Śudda-sāttvika Bhakta :

सत्त्वसत्त्व– महासत्त्व - शुद्धसत्त्वश्चतुर्मुखः ।

19. दीव्यन्त्यवगच्छन्त्येभिरिति इन्द्रियेषु योगः ।

20. गुणलिङ्गानां गन्धाद्युपलब्धिलक्षणगुणानुमेयानां तथा वचनादिक्रिया-नुमेयानां च । (J)

21. भगवत्यनिमित्ता केवलं स्वाभविकी निरवधिकस्नेहरूपस्वभावनिर्वृत्ता वृत्तिः सा भक्तिः । सा च, सकामभक्त्या जातायाः सिद्धे मुक्तेरपि गरीयसी । (J)

22. देवानां गुणलिङ्गानां आनुश्रविककर्मणाम् ।
सत्त्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥
अनिमित्ता भगवति भक्तिः सिद्धेर्गरीयसी।
जरयत्याशु या कोशं निर्वाणमनलो यथा ॥

(Bhāg. III. 25. 32-33)

The *Gītā Kalpa* drives home the same point when it says : "All the Vedas exist for the sake of knowing the gods. Knowing the gods is for the purpose of acquiring knowledge of Lord Nārāyaṇa. He is to be known for the attainment of Mokṣa. Mokṣa is attained as the highest Puruṣārtha for its own sake and not for the sake of anything else beyond it. This appears to be the attitude of mind of the middling devotees (madhyama bhaktas) of the Lord. As for Ekānta-Bhaktas the attainment of the Supreme Lord Nārāyaṇa is *not* for the sake of anything else to be achieved further. He is attained as an end in Himself. All other ends are for His sake".

The words "Te Brahma tad viduḥ" (VII. 29) are to be understood emphatically to convey that such Bhaktas alone are privileged to know the Supreme Brahman attainable thro' no other means than Bhakti. For the Śruti itself teaches that the Supeme Brahman is attainable only by him to whom the Lord chooses to reveal Himself. (And it is well known that the Lord chooses (to reveal Himself to) the Bhakta alone.

AFTER elucidating what has been said towards the close of the preceding Chapter, the Lord instructs Arjuna here as to what should be done by the Jñani at the moment of death and about the path of Arcirādi, in which there is no return to Samsāra as well as the path of other souls who return to Samsāra. The remembrance of the Lord at the tin e of death and of the path leading to Him fall within the scope of the subject of the Lord's Majesty. As such they find their place in this Ṣatka.

VIII.3. Brahman is the *Supreme* Akṣara. (The term '*Paramam*' (Supreme) is adjective to Akṣara in the text and not to Brahman) The adjective (Supreme) is used to distinguish Brahman from the Vedas and Prakṛti which are also within the sphere of connotation of 'Akṣara' (the predicate).

Adhyātmam signifies all that exists to subserve the needs of the Jīva, such as his body and senses. It may also be explained in the sense of what has been propounded in works elucidating the nature of the Jīvātman. Adhyātmam thus means (1) all things (*bhāva*) which belong to the Jīva or constitute the material means (*bhāva*) of his (*sva*) experience *viz.* His body and organs. (2) Secondaly the Jiva himself is the Adhyātma as the self (sva) existing always in a uniform state of being (*bhāvaḥ*). In this latter interpretation the expression 'bhava' (in *svabhāva*) is necessary to distinguish the Jīva from the antaḥkarana and other possessions which are also 'svam' in the sense of *belonging* to the self, but whose nature is not always uniform but subject to modification from time to time. At the same time, the other term '*bhāva*' is equally necessary to mark off the person denoted from the Lord Himself, whose

nature is also always uniform. As the Lord is assuredly not the 'Svaḥ' (self) of Jīvātmans, the distinction is easily established. Thus 'sva-bhāva', in the sense explained, would naturally stand restricted in its application to Jivas. 'Visarga' is the stupendous creative activity of the Lord in bringing about the genesis of the sentient (*bhūta*) and the insentient (*bhāva*). 'Visarga'[1] is the stupendous act of God's creation of the Jīvas and Jaḍas, as distinguished from the creative activities of mortal men.[2]

VIII.4. 'Adhibhūta' represents all perishable (*kṣara*) products (*bhāva*) helpful to (*adhi*) embodied selves (*bhūta*) Bhāva here in *kṣaro bhāvaḥ*) signifies effects liable to destruction.[3]

It should be noted that Avyakta (Prakṛti) tho' declared to be *anādinitya* in II.16, does not cease to fall within the definition of Adhibhūta as *Vināśi-kāryapadārthaḥ* (an effect subject to change or modification of state, in so far as in Pralaya it goes back into the state of equilibrium after leaving behind the imbalance of guṇas in the former state of Samsāra. This can

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1. Cf. इयं विसृष्टिर्यत आबभूव । (RV. X. 129. 7)
2. न कुलालादिसम्बन्धीत्यर्थः । (J)
3. Note that the Jīvas designated as Kṣara Puruṣas in XV.16 have been placed in the category of 'adhyātma' and as such they do not come under the classification of *adhibhūta* which is here, for that reason, defined in the Bhāṣya as Vināśikāryapadārthaḥ. For purposes of this interpretation *bhāva* in *kṣaro bhāvaḥ* is derived from the root *bhū* to originate (*utpatti*).
   Cf. Bhavati udpadyate iti vyutpatteḥ.

   (*Gītā Vivṛti*)

be seen from texts like : Avyakta merges in all-pervasive (*vyomni*) Brahman which is without much perceptible activity (*niṣkriyam*) in Pralaya (Mbh. XII 347.31). O best of Dvijas, from Him Avyakta endowed with the three guṇas is born" (Mbh. XII 342, 32). The *Skānda Purāṇa* says ; Modification or change of state is what is meant by "origination" in respect of Avyakta".

Adhidaivata is the "Puruṣa", signifying "abiding in the body" (*puri śayanāt*) which in this context of adhidaiva pertaining to the gods, would naturally point to either the Lord Saṃkarṣaṇa as the Abhimāni of all Jīvas and their Lord; or to the fourfaced Brahmā as the foremost of the gods, called Puruṣa by reason of abinding in the bodies *(puri)* of all souls.[4] (The derivation of adhidaivata is analogous to that of adhyātmam). The derivative sense of adhiyajña (not given in the text of the *Gītā* is supplied by the Bhāṣyakāra). I am the Adhiyajña in this body who receives the sacrifices as their Chief Enjoyer, and inspirer besides being the Lord of the minor gods like Agni who are also known to be present in respective sacrifices. The expression "in this body" has been purposely introduced in the question and in the answer (verses 2 and 4). Tho' Agni and other gods are also present in the body of the sacrificer, it is the Lord who is entitled to the designations "*Adhiyaīño aham eva atra dehe*" in the sense that in the final analysis it is He who abiding in them as the independent doer, enjoyer and bestower of the

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4. The term "Jiva" applied to Saṃkarṣaṇa in the Bhāṣya is to be understood in the causal sense of the root

   जीवयतीति जीवः ।

   or in the sense of प्राणधारणहेतुः ।

fruits of sacrifice impels the sacrificer and the minor gods to accomplish their rerpective functions. This central truth has been emphasised by the Lord Himself in the following lines of the *Gītā* "Knowing Me to be the enjoyer of all sacrifices and penances (V 29) Traividyas worship Me thro' Yajñas (IX. 20) Those worshiping other gods too, worship Me in the end tho' not in the right way (ix 23). The *Bṛh. Up.* (III.8.9) says : O Gārgi, it is by the impulsion of this Akṣara that men praise those who give alms that the gods praise the sacrificer and Pitṛs follow the oblations". In the *Mokṣadharma* also, the reply to the question : "Whence does he enjoy svarga which lasts long or the bliss of the Supreme goal" makes this clear that it is by His impulsion that it is so. The Lord has not given a separate answer to Arjuna's question of "How" He operates as Adhiyajña, because He considers that when He declares Himself to be the Adhiyajña in the body of all, *in the sense explained* (above) Arjuna will naturally understand the how of it having heard from the Lord's own lips earlier "Knowing Me to be the enjoyer of all sacrifices and the Lord of all the worlds" (V.29.)

Tho' the Lord is Himself the Adhiyajña, the previous reference (VII.30) to knowing Him along with the Adhiyajña is to be understood to have been made with reference to the Lord's Antaryāmi form abiding in and controlling the bodies of all beings. The term "here" (*atra*) is intended to exclude the Lord's own body which being identical with His essence, is not controlled by another power from outside it as in the case of the physical bodies of men.

It should not be supposed that "Brahman" referred to in this context is something other than the Lord – either Prakṛti or the Vedas, the prefix *'paramam'* in VIII.5 being intended to

make clear their intrinsic preeminence over Mahat-tattva and others of the Smṛti, rather than to differentiate the Supreme Akṣara from them. But even tho' there is no such express affirmation by the Lord as "I am Brahman" as we have in "I am the Adhiyajña", it can easily be gathered from the concluding reference to the Lord Himself as the Being to be known, in VII. 30, following the immediately preceding pronouncement "They know that Brahman"[5] (VII. 29). And it is with the same Brahman that the discourse in Adhyāya VIII and the opening inquiry are concerned. As for the special pronouncement "I am the Adhiyajña" in VIII. 4, it is to obviate the distinction which appears to be conveyed between the Adhiyajña and the Lord in the manner of the wording : Those who know Me together with the Adhiyajña ......" (VII. 30).

All this has been set forth in the *Gītākalpa* : "The Forms of the Lord abiding in the bodies are known as Adhiyajñas. 'Karma' is the creative activity of the Lord which is but an expression of His will[6] Adhibhūta is the inanimate accessories falling outside the body, senses etc. Adhyātma is the Jīva. Adhidaiva is Hiraṇyagarbha or Saṃkarṣaṇa—the Lord of all of

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5. पूर्वाध्याये 'ते ब्रह्म तद्विदुः' इत्युक्त्वा कथंभूतं ब्रह्मेत्याकांक्षायां, साधिभूताधिदैवं साधियज्ञं ब्रह्म इति वक्तव्ये 'माम्' इति ब्रह्मणः परामर्शाच्च (J)

6. न तु परिणामरूपम् । (J)

the other gods".[7] Also "These terms like *adhyātma, adhiyajña* and others have other meanings also according to the connotative power of the words as established by Pramāṇas, consistent with the intention of the author (of the *Gīta*)."

The *Skānda Purāṇa* says : Adhyātma is (1) what comes within the sphere of the soul's attachment but not falling *beyond* the body and *antaḥkaraṇa*, such as the bhūtas and their products which are not so intimately or impenetrably bound up with the personal affections of the self as the former" or (2) what forms the theme of works devoted to the self. What falls within the sphere of the deities is Adhidaivam. The theme of works dealing with the Mahābhūtas is 'Mahābhūtam' as well as their effects and causes, such as *antaḥkaraṇa* by reason of nearness between the causes and their effects and their relation of identity (*tādātmya*).

It is also said in the *Mahākaūrma* : "*Adhyātma*" is what extends down to the body, senses and *antaḥkaraṇa* and is useful to the self as such. Adhibhūtam are the bhūtas (elements) and others useful to the self inclusive of Māyā (Prakṛti), "Adhidaivatam" is what supports the deities of the senses—viz. Saṃkarṣaṇa or Brahmā."

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7. J. tells us that the two sets of citations from *Gītākalpa* are separated by an "*iti*" in the Bhāṣya to indicate that the first seven lines are separated from the next citation by a short gap of intervening lines (*not quoted*). This is a significant proof of the *bona fides of the sources quoted by M.*

VIII. 5. 'Madbhāvam' means having a nature akin to Mine (*madvadbhāvaḥ*). of possessing inexhaustible bliss untouched by pain, which becomes fully manifested only in release. It cannot be construed as becoming identical with the Lord for as the *Mokṣadharma* says the Muktas are dependent on and rest in Him: "The Lord of all (*kṣetrajña*) is established as the goal of Muktas". (XII. 342 42).

VII. 6-7. The expression "ante" (at the last moment of life) qualifies the participle form 'smaran' (remembering) and not the act of giving up the body. This is done to dispel the presumption likely to be entertained by one uninitiated into Adhyātmaśāstra (*mandamati*) that there is no harm even if there is no remembrance of God at the moment of dying. But the initiated (*sumati*) will not entertain such a presumption. For he will understand that the way in which the participle Smaran' is put in (appositional and) modal relation with the verb 'tyajati' (as prescribed by the rule of grammar: Laṭaḥ śatṛśānacau ((*Pāṇ* III. 2. 124) presupposes complete simultaneity between the two acts. Tho' the uninitiated too knows the principle of interpretation involved here, he is personally so much attached to his body that he feels the loss of his body as the loss of his own self and suffers acute pain just before the moment of death which robs him of the samskāras attuned to God.[8] He is thus prone to miss the point that the moment of death should synchronize with remembering God in order

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8. अज्ञानिन एव मरणकाले दुःखं भवति । तदपि मरणक्षणात् पूर्वमेव (J) यदि तत्कालेऽपि मोहः तदा तत्क्षणे प्राप्यस्मरणाभावेन तत्प्राप्तिरेव न स्यात् (*Srinivāsācārya*)

to attain union with Him. That the Jñāni is not oppressed by any misplaced sorrow at the time of death is stated in the *Skānda* : The wise one is not mentally confused at the time of quitting the body". The Bṛh. Up. (VI. 4.2) says : *Then* the point of she heart of the Jiva is lighted up by the light of the Supreme Lord. Then the Supreme Being goes out of the body with the Jīva thus lighted up".

The words "by constantly fixing the mind on that Form" are meant to indicate that such constant remembrance of the Lord is the sole means of attaining His remembrance at the moment of death. "Bhāva" means the subconscious *mind.* Being wholly permeated by such thought means being completely exposed to such mental impression (*samskāra*). The lexicon too says 'bhāvanā' has the sense of being deeply suffused by 'samskāras'.

Abhyāsa-Yoga is constant practice itself conceived as the means. 'Divya Puruṣa' in the text denotes the Supreme Lord endowed with such attributes as sport, creative activity, preservation, dissolution, etc. of the Universe. Such is the root meaning of √div. Puruṣa is the Lord who indwells in the bodies of all beings and is hence all-pervading. The *Bṛh. Up.* (II. 5.18) says : "That Puruṣa who is in all the bodies and in the hearts of all, there is nothing which is not pervaded by Him from within and nothing that is not covered by Him from without".

VIII.9. Describes the Lord to be meditated upon. 'Kavi' means the omniscient as stated in the Śruti. He who is all-knowing (*Muṇḍ.Up.* III.2.7) "You are Kavi – the all-know-

ing" (*Brahma Purāṇa*) "Dhātā" signifies the supporter and nourisher of all from the root √ (*ḍu*) *dhāñ* to support and nourish. The (*RV*.X.82.2) Śruti also says the same thing. "He is the supporter *and* the creator, He is of the essence of highest knowledge" *(Sandṛk)*. This is clear fr m the following passages of the Mokṣadharma Parva (*Mbh*.XII.342.36-40) beginning with the words - "The four-faced Brahmā, Śiva" ending with "all these, attain their respective goals with their fruits of happiness conferred by him". 'Tamasaḥ parastāt' means transcending Mūla Prakṛti. The Pippalāda Śākhā (of Sāmaveda) reads : "He is said to be beyond Tamas; for, Tamas is the Avyakta or Mūlaprakṛti and He pervades far beyond it". There is also the other Śruti - "Death (mṛtyu) is indeed Tamas. The Supreme light of Brahman is the immortal".

VIII. 10 The words 'Prayāṇakāle' etc., are spoken with special reference to Jñānins who have established control over their vital airs (*vāyujaya*) thro' Yogic technique,[9] and tells them what they should do at the time of their final departure from life.[10] True, all those who have completed thier Sādhanas of Śravaṇa, Manana, Jñāna, Bhakti and Vairāgya even without conquest of the vital airs do attain Mukti. But what distinguishes those who have established control over the vital airs and are experts in it is that even if there is some slight want in the completion of their sādhanas of Śravaṇa, manana and other

9. Read :साधका द्विविधा:, वायुजयादिप्रधाना:, भक्त्यादिप्रधानाश्च । (J)

10. Part of verses 9-10 thus applies to Vāyujayapradhānas and the rest to both. An example of such part aplication of a text is cited by J.

(प्रातरुत्थाय सन्ध्यामुपासीत, न भृशं वदेत् ...)

means of Jñāna, they attain a slightly diminished goal of Mukti, thus reaching the end of their Sādhanas even a little earlier than the other class of Jnānins (who are 'Bhaktyādipradhāna'). This has been stated in the *Bhāgavata* (III.5.45): "O Lord, those who have increased their attachment to You by drinking deep at the nectarine fountain of your glorious deeds, and have thereby acquired purity of mind, have your direct vision (*yathā* bodham)[11] in progressive reward of their non-attachment to all but You and attain Sāyujya or other forms of Mukti in full (*añjasā*). Other intrepid ones too conquering the powerful Prakṛti, with some measure of Dhyāna and more of Yogic conquest of vital airs, enter You only, but not so completely (*añjasā*) as the others. Their means of approach is tiring. Devotional approach to You is not so".

The Mokṣadharma (*Mbh.* XII.333, 44) also says "The fruit of Mukti is fuller to those Muktas who are completely permeated by the thought of God and are rooted in Ekāntabhakti[12] to Him, for they enter into the radiance of Nārāyaṇa.[13] The *Vyāsayoga* also says : "Those who have completed their Sādhanas of Vairāgya (Śravaṇa, manana) jñāna and Bhakti, in full, attain Mukti as a rule. Still Yogins who have established control over their vital airs and brought their minds under control attain the Supreme Brahman[14] somewhat earlier".

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11. यथा यथार्थ बोधम् (J) यथाबोधमपरोक्षज्ञानम् । (Srīnivāsa)

12. As delineated in the Bhāṣya on Gītā (*II*.52)

13. तेजो नारायणाख्यम् । (J)

14. 'Dhruvam' in the text is interpreted as Brahman.

VIII.11. This verse expatiates on the nature of *the same* Brahman[15] (as referred to earlier in 9-10). It is called "padam" as it is attained (*Padyate*) by those desirous of Mokṣa. This use of 'padam' can be seen in the Śruti. "That Supreme *abode* of Viṣṇu" (*RV.*i.22.20). The *Nāradīya* also says : You are lauded as the goal to be attained *(padam)* by the sages

VIII.12-13. (As the functioning of the other senses is entirely dependent on the mind, there seems to be no point in the text of the *Gītā* insisting, in addition to restraining the mind, on "the closing of all the gates" The Bhāṣyakāra therefore, explains the reason for it).

If the Jñānin's soul makes its exit from the body thro, any other passage than the Suṣumnānāḍi, it will have to reach a place *other than Mokṣa.* It is, therefore, necessary to insist on the closing of all the other gateways called nāḍis[16] thereby making it possible for the exit of life from the Brahmarandhra thro' the Brahmanāḍi alone.[17] This is stated in the *Vyāsayoga*' "The soul going out of the body thro' the eye attains the world of the Sun, by going out thro' the ears, the quarters". The same thing is said in *Mokṣadharma* too.

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15. and not on Omkāra as a *pratīka* for meditation as saguṇa-upāsanā leading to kramamukti, as explained by Śaṁkara.
16. Read :

    शतं चैका हृदयस्य नाड्यः तासां मूर्धानमभिनिःसृतैका ।
    तयोर्ध्वमायन्नमृतत्वमेति विश्वगन्या उत्क्रमणे भवन्ति ॥

    (*Kaṭha. Up. II. 6. 16*)
17. Hence the prescription :

    मूर्ध्न्याधायात्मनः प्राणम् ।

    (*Gītā* VIII. 12). Read :

    आत्मनः प्राणं प्राणवायुं मूर्ध्नि सुषुम्नामार्गेण ब्रह्मरन्ध्रे आधाय ।

    (Rāgh. *Vivṛti*)

In the statement "restraining the mind in Hṛd (*Gītā* VIII. 12 b) the expression 'Hṛdi' does not mean "in the heart" (as understood by Śaṁkara). 'Hṛd' here should be taken in the sense of the Supreme Being (Nārāyaṇa[18]). We read in the *Pādma* "The world is taken away (withdrawn) by You (in Pralaya). So You are called "Hṛd".

The other interpretation is *unsustainable*. For, when Prāṇa is taken up to the Brahmarandhra (by Yogic effort as in Śaṁkara's interpretation) it is not possible for the mind to be still interlocked in the heart (as stated in *Mano hṛdi nirudhya ca* in the text of the Gītā)[19]. The correct position in Yogic climax according to *Vyāsāyoga* is "Where Prāṇa is (finally) rooted there the mind is ; there the Jiva and there the Lord".

"Yogadhāraṇa[20]" in VIII. 12 does not mean practising intermittent meditation. It only means "set upon the completion of his technique of control of vital airs[21]" (For it is

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18. The grammatical derivation of 'Hṛd' in the sense of God is (हृञ् हरणे हरतेः क्विप्। 'ह्रस्वस्य पिति कृति तुक्' (Pāṇ VI.1.71) इति हृत्) (One who takes away) – (*Rāgh. Gītā Vivṛti*)

19. नहि मूर्ध्नि प्राणे स्थिते, हृदि मनसः स्थितिः संभवति । 'आदौ हृदि निरुद्ध्य' इत्यध्याहारो दोषः ।

Bhāskarā's interpretation of *hṛdi* as *hṛdayakamalanilaye parameśvare* also does not solve the difficulty.

20. धारणा means अखण्डस्मृतिः ।

21. योगधारणामास्थितः अखण्डस्मृतिरूपयोगधारण एवाभियुक्तः (Vivrti) आस्थितो योगधारणाम्

is with particular reference to the special class of Sādhakas introduced in the Bhāṣya on VIII. 10 as '*Vāyujayādipradhānāḥ*'.

necessary for the Aparokṣajñāni to be in constant and uninterrupted concentration on God (*akhaṇḍasmṛti*)[22] at the time of his exit from the body.

VIII.14. 'Nityayukta' stands for one who goes on with the means of Yoga as well as for one who has successfully completed his sâdhanas.

VIII.15. Praises the attainment of the Lord. The highest Siddhi is the attainment of the Lord Himself. Riddance of births and deaths is the result of attaining Him.

VIII.16. There is no return (to samsāra) from the abode of the Caturmukha-Brahmā on Mount Mahāmeru (and elsewhere and the worlds beyond them such as Śvetadvīpa and Anantāsana) as well as from Janaloka and others beyond. This has been made clear in *Nārāyaṇa Gopālakalpa*: Beginning with the abode of Brahmā on Mt. Meru and with Janaloka (and others beyond) there is no rebirth on earth.[23] But

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22. मरणवेलायामखण्डस्मृतिर्वक्तव्या । (J)

23. It is not, therefore, correct to understand the adverb *ā* in the sense of *inclusive of Brahmaloka*, as has been done by Saṁkara ('आ ब्रह्मभुवनात्' सह ब्रह्मभुवनेन, लोकाः, सर्वे पुनरावर्तिनः पुनरावर्तनस्वभायाः ।

Rāmānuja too understands *Punarāvartinaḥ* in the sense of being subject to dissolution (*vināśinah*). But looking to the express reference to *punarjanma* as such in verses 15 and 16, it seems clear the Gītācārya is having in mind the possibility of return to rebirth of persons attaining those worlds and not the liability of *those worlds* to physical dissolution some time. Madhva's interpretation with special reference to the question of *return to rebirth* is thus more to the point.

this riddance of rebirth is due wholly to attaining the Lord who is present in those worlds and not to the inherent merit of those worids or resldence there.[24]

VIII.17-19, In verses 17-19 the Lord reinforces the point already made by Him that the Jnāni overcomes rebirth by attaining Him. This is done by highlighting His own transcendent Majesty as the One uncaused cause of all, as the Avyakta and the one supremely independent Principle above all change and modification amidst the periodical cycles of origination and dissolution of entire cosmic systems in the history of Time.

The term 'sahasra' in verse 17 means conutless *(aneka)* and not exactly a thousand. 'Brahma' here similarly does not stand for the Four-faced Brahmā (as understood by all other commentators) whose duration of life and office is limited to a thousand Devayugas of days and an equal period of nights. The creation and destruction of the worlds referred to here in ver 18–19 pertain to primordial creation *(ādisṛṣti)* and universal dissolution of cosmic life which takes place at the end of the entire life span of Caturmukha Brahmā which extends to two Parārdhas which is but a fleeting second in the timeless existence of the Avyakta–Brahman. The Śruti says that is Its night when there is a lull in cosmic life *(nirvyapāra-avasthā)*.

The reference in verse 18 to the evolution and involution of *all comic tattvas*, crystallization of guṇatraya etc., leaves no doubt that it is the promordial creation and universal dissolution of the cosmos that is being described here and not the

24. This makes the explanation of the first half of 16 as above fully consistent with the purport of the second half.

intermediary creation and dissolution (avāntara-sṛṣṭi and Pralaya) which take place at the beginning and end of each Kalpa or day of the fourfaced Brahmā.

The *Mahākaurma* also says: "A night of Mahā-Viṣṇu extends to many Yugas as does His day. During His night all cosmos is merged in Him and is reborn when it dawns. The concluding words also of verse 20 saying that the Lord is the only one that remains when all the elements (and other Tattvas) have perished in Pralaya[25] make it clear that what have been described in verses 18-19 are the primordial creation and universal dissolution of which the Supreme B. is the author.

VIII.20 The Supreme Lord or Avyakta is thus different from the evolving and involuting principles and beings. It is independent and beginningless and remains when all the entities and principles have ceased to live.

VIII.21. That Avyakta is the Imperishable Lord Himself who is the final goal of all.[26] The concluding statement "that is my shining nature by communing with

25. The universal "all" in '*all vyaktis*' in verses 18 and 20 does not support the position that the Sṛṣṭi and Pralaya described in verses 17-19 are the intermediary ones taking place in the daily life of Caturmukha Brahmā. It deserves to be noted that in such Avāntarapralaya there is no destruction or dissolution of Mahat and other Tattvas or of the five elements (bhūtas). Read also :

सत्यलोकादेः प्रतिकल्पं प्रलयाभावात् ।

(Deśika on *RGB*.VIII.19).

26. Rāmānuja explains verses 20-21 as referring to the individual self (ātman) by the term Avyakta.

which one transcends rebirth" refers back to the earlier statement in 21 *cd*, thus conclusively establishing the position that the Avyakta of verses 18 and 20 is the Lord Himself and no other.[27] The *Gāruḍa* also describes Viṣṇu as the Supreme "Avyakta". 'Dhāma' in *Tad dhāma paramam mama*' (ver.21) signifies (My) nature or essence. The lexicon says the words 'tejaḥ' svarūpam and 'gṛham' are cited by the learned as śynonymous".

VIII.22. Focusses attention on Bhakti as the highest among the sādhanas (reiterrating what has been said of Bhakti along with other sādhanas, earlier, in verses 7 and 10).

VIII.23-26. These verses inform us about the presiding divinities (abhimānidevatās) of the respective divisions of time and other divinities, conducted by whom on their outward journey after death, souls of sādhakas either return to rebirth or go forward without returning to rebirth here (as taught in he Śrutis and Purāṇas).[28]

The term 'kāla' in Ver.23 by analogical extension of meaning includes their divinities also as the gods like Agni and Jyotis and of Dhūma.

VII. 24-26. The term "jyotiḥ" stands for the god Arciḥ, for the *Chān. Up*. V. 10. 1 says "They reach the god Arciḥ So too the *Nāradīya* : "The Jñāni in his ascent first reaches Agni and then Arcis and then the presiding deities of day

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27. Such as the sleeping state of Caturmukha or the body of Caturmukha evolved out of Mūlaprakṛti as S. and R. have explained the term Avyakta.
28. There are different sets of Abhimānidevatās for the paths of Arciḥ and Dhūma. The Dhūmamārga is the path taken by the Sakāmakarmins in returning to rebirth.

time and others"[29]. Agni and the others are the presiding divinities and they have to be accepted. Otherswise, how can the statement of the Śruti "From the day time he goes to bright fortnight(*Chān. Up*, IV. 15.5) hold water (as there is no fortnight other than days and nights). Moreover, there is also the corroborative evidence of the *Brahma Purāua* in this respect. "The Jñāni goes up to Brahman being saluted by the divinities of day-time, the bright half, etc. Tho' the Ayanas as such are not other than six months, their presiding divinities are different. Hence the separate mention of "from months to the Ayana" in the Śrutis and *Gītā* and so forth is meaningful. This has been explained in the *Gāruḍa* : "He (the Jñāni) goes up saluted by the presiding divinity of the bright half surrounded by the divinities of the six months"[30]. From Arcis the Jñāni goes to the divinity of day time who is in the company of Abhijit[31] and thence to the divinity of bright half who is in company with the divinity of the full-moon-day and thence to the divinity of Uttarāyaṇa who is in company with the deity of Viṣu. This has been set forth in *Brahmavivarta* : "The Jñāni goes to the Lord saluted on his way (in the Arciradimārga) by the presiding divinity of the noon accompanied by the divinity of day time by the divinity of bright half accompanied by the deity of full-moon and by the divinity of the Uttarāyaṇa attended by the divinity of the vernal equinox (Meṣa)-viṣu.

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29. See *Chān*. Up. (V.10.1-)

30. It would thus be stale to construe predications like

षण्मासा उत्तरायणम्

as purely appositional and explanatory.

31. presiding divinity of *noon*.

VIII.27. It should not be supposed that the Sādhaka gets over his forgetting God by merely *knowing about the existence of the two paths*. What is expected of him is that he should also practise the disciplines connected with them. For to be a "Yogi" is to successfully carry out the means laid down. This has been said in the *Skānda*: Knowing the two paths along with their connected means and carrying them out one will never be forgetful of God. For such a one the consummation is the attainment of the Lord Himself.

ADHYĀYA IX - RĀJAGUHYAYOGA

This Adhyāya expounds elaborately Divine Majesty as it has been outlined in Adhyāya VII and further explaind in Adhyāya VIII.

IX, 2-3. Rājavidyā is the *Principai* lore. 'Pratyakṣā-vagamam' (Jñānam) is to be dissoived as that (knowledge) by which the Lord (or Brahman) who is designated as Pratyakṣa, comes to be attained. The Lord is catled Pratyakṣa as He is severally present in the sense organs (*akṣa*) *of each aad every self* to reguiate their working. So we find stated in the Sruti- "who being present in the presiding divinity of vital breath is different from the deity of Prāṇa, whom the deity of Prāṇa knows not, whose body the deity of Prāṇa in, who contro!s and directs (the diety of) Prāṇa from within, He is your inner Ruler – the Indwelling, immortal Lord'. Who being present (likewise) in (the divinity of speech, who being present in the divinity of the eye .... (*Bṛh Up*. V. 7. 6) and also in 'That Puruṣa who is preceived in the eye' (*Bṛh. Up*. III. 7. 18) That Puruṣa, measuring the size of the thumb, is present in thumb[1] ( ). The *Mokṣadharma* says of the Lord 'You are she energising force behind) the mind (and its deity) the moon, the eye and (its deity) the Sun (XII.346.4). The *Bābhravya Śākhū* of Sāmaveda reads 'The Lord has the epithet 'Pratyaksa' for He is preseat severally in everybody's

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1. The is to illustrate the Load's controliing presence in the Karmendriyas also besides the Jñānendriyas.

sense organs, Whosoever knowing the Lord as 'Pratyakṣa' in this sense becomes endowed with "excellent senses".

The Lord is "Dharma as He supports the worlds. The knowledge of which He is the subject matter is referred to as 'Dharm-ya' here. The use of the expression 'Dharma' in the sense of that which supports another[2] may be seen in the use of the phrase "Pṛthivīdharmamūrdhani" to mean on the top (*murdhani*) of a mountain (*prithivīdharma*)' in the *Mokṣa-dharma Parva*. That the Lord bears and supports all the world is proclaimed by one of His epithets 'Bhārabhṛt' (bearer of the burden) in the famous text 'He is called the bearer of the burden (of tne worlds)' – and "Yogi" (*Viṣṇusahasranāma*). The *Taiti. Āraṇyaka* (III. 14 1) says of the Lord 'Being the real bearer and upholder of all the worlds, He is said to be borne by them tho' not for *His stability*[3]' while actually He bears them all'[4] (The use of the term 'Dharma' in this sense of the Supreme Being can be seen in the following Śruti text 'Dharma alone was in the beginning of all this. There was then no earth no air, or ether, no four-faced Brahmā, Rudra or the Ṛṣis. He cogitated'[5].

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2. धृञ् धारण इत्यत औणादिको मन्प्रत्ययः । (*Vivṛti*)

3. न स्वकीयस्थितौ । (*J*)

4. The *TD* brings out the point that the ādhāra-ādheya bhāva between the Lord and the world implied by the two statements *Bhriyamāṇo bibharti* does not stand on the same footing. This corollary in a way anticipates what is going to be emphasised by the Lord Himself in verse 4.

5. This predication is to make it clear that 'Dharma' here does *not* convey its usual sense of merit (puṇya) duty etc.

IX. 4. The mediate knowledge of the Lord has been referred to by the term 'Pratyakṣāvagamam' as leading to His direct perception. This verse elucidates the nature of such knowledge.

If the Lord is all-parvasive, why is He not perceived everywhere ? Because His *form* is unmanifest.

IX. 5. (How is it that after having stated that all beings *are* in Me, it is said in the same breath 'they are *not*' in contradiction? The answer is) : Tho' all beings *are* in Me, they are *not* in Me in the same way in which things remain on earth in close physical touch with it or transmitting to it the impact of some of their own properties such as heat or cold[6]. This is stated in the *Mokṣadharma* (XII. 347. 21) : "The Lord cannot be perceived by the eyes nor felt by touch" He is called "Samjñāsamjñi" in the *Mokṣadharma* (XII. 346.4) meaning that His true knowledge can be attained only thro' Śabdapramāṇa. "*Mama ātmā bhutabhāvanaḥ*" means My body itself is the creator of beings and their supporting self. This is also stated in *Mokṣadharma* "O Lord of Supreme excellences, whose majesty is itself His body" (XII. 346. 4).

IX. 6. *The how* of their abiding in the Lord and *yet not abiding* is brought out by an illustration The air always abides in space. But it does so without transmitting its own special properties of touch and the like to space.[7]

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6 स्पर्शनेन्द्रियेण तां ज्ञात्वान्योन्यधर्मसंक्रान्तिमासाद्य च (न) इत्यर्थः । *(J)*

7 न ह्याकाशस्थितो वायुः स्पर्शाद्याप्नोति । *(M)* तद्धर्मोपलक्षणम् *(J)*

IX.7 By way of giving details of the knowledge of the Lord's greatness, promised in IX.1, this verse refers to His being the author of the dissolution of the world of matter and souls.

IX.8. The Lord's making use of Prakṛti for this purpose is only by way of sport — just as a person strong enough to walk by himself (without support) sometimes carries a stick, while walking.

That God has all powers in Himself is proclaimed in the *Mokṣadharma* "O Nārada, You should not think because I am endowed with all the powers and properties of all beings, *I too am dependent for them on someone else, like them.* You should know Me to be the Lord possessed of all the powers and protencies of all other beings,[8] in My own right". *(Mokṣadharma* XII 347.44-45). There is also a similar authority saying "One attains the Supreme Brahman after knowing the seven subtle principles (viz. the five elements. Mahat and Ahamkāra *tattavas* the causal activities of Mūla-Prakṛti with reference to its effects[9] and the Lord as possessed of the *six attributes*[10]".

The *Ṛgvedakhila* also says: "The endless forms of the Lord's powers are nowhere impeded by other forces. Still' He makes use of Prakṛti in creating and dissolving the worlds". The

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8 Cf. स्पर्शनेन्द्रियेण तां ज्ञात्वा अन्योन्यधर्मं संक्रान्तिमासाद्य च (*J*)

9 'प्रधानविनियोगस्थः' मूलप्रकृतेः कार्येषु यो विनियोगः व्यापारः तत्स्थः तज्ज्ञानी । (*J*)

10. Of omniscience, eternal fulfilment, beginningless wisdom, absolute independence, undiminishing and endless powers (J).

Bhāgavata (VI.4.48) also tells us that the Lord's attributes are countless, each with countless shades and that His forms are also countless". The *Ātharvaṇa Śruti* runs as follows: "Why is the Lord known as Supreme Brah-man" ? Because He is prolific (from √Bṛh – to *expand oneself*) and make others do so". The *Śvet.Up.* (VI.8) says: "The Lord's powers are supermundane and varied".

There are other Śrutis of the same import : Who can proclaim all the glories of Viṣṇu or count the particles of dust on earth?" (*RV*.I.154.1) "O Viṣṇu, None born in the past or yet to be can comprehend the limits of your greatness (*RV. VII*.99.2).

(The phrase "*avaśam Prakṛter vaśāt*" *should not* be taken to signify that as the Lord's creative role is apparently dependent on Prakṛti, it is the outcome of ignorance and that in reality the Lord is inactive (*niṣkriya*). The *Gautamakhila* explains the correct position as follows "You are the creator of the world and in doing all other things, You Viṣṇu, the infinite Being, are competent by your own will to create, protect and dissolve the world which is powerless because of its dependence on Prakṛti".

IX. 9. "As if indifferent"—i. e. *not really indifferent*. The sense of "as if" is explained by the Lord Himself as 'remaining unattached' (*asaktam*). So the *Chān. up.* (III. 14.4) says : His speech is ever benedictory. He has no attachment". It should *not*, therefore, be supposed that the Lord is *really indifferent* ; for then, the very existence and functioning of Prakṛti and other entities would be in peril,—as stated in the *Bhāgavata* (II. 13.12) "Prakṛti, intrinsic merit of beings, kāla, intrinsic natures of things, and the Jivas—all these exist and function at His pleasure and will cease to do so in its absence". The idea of IX. 9. cd. is—"How can be Lord

whose actions are all of them free from personal attachment be affected by their consequences". The *Bṛh. Up.* (IV. 3. 23) says: "The Lord neither grows more by doing things nor less by not doing anything". How can actions (*karma*) bind Him who controls them all ?

IX. 10. In verse 8 the Lord had stated that He works with the aid of Prakṛti. In verse 9 we have been told that He remains 'as one indifferent'. Putting these two statements together and reading between them, it would appear that the truth of the matter is that it is Prakṛti herself that creates and sustains and that the Lord is deemed to be the creator and sustainer *more or less by courtesy of His association with her. The Lord removes such a (possible) misconception* by using the two significant words "*By* Me the *overseeing Master*" *(adhyakṣeṇa)* Prakṛti is made to produce the moving and the unmoving". They make it clear that He is the direct perceiver of Prakṛti's productivity as well as the energising agency behind her productivity. (If the Lord were merely the passive witness of Prākṛti's productivity and *not* the energising agent also of her productivity, the use of the instrumental form 'mayā adhyakṣeṇa' expressing the sense of agency (*kartṛtva)* of the Lord would be *out of place*. The wording in that case should have been '*aham adhyakṣah*'). The Śruti also teaches that Mūla Prakṛti which provides the stuff of which the world is made, brings forth the world of Jivas, according to their karmas, being actuated towards such productivity by the Lord (*Taitt. Āraṇyaka* X. 1. 1)

IX. 11. (If you are the sole Lord of the Universe' who creates, sustains and dissolves it, how is it that many in the world fail to recognize you as such and seem to be none the worse for it – which means you are not all that You claim to be. This point is answered here).

Those deluded by ignorance of My true nature neglect Me. The words "they neglect Me *who has assumed a human body*" should be understood in the sense of "a form which *appears to deluded eyes as human*". As the *Mokṣadharma* (357.11–13) says : "O Lord of men, all that is embodied in this world is constituted of the five elements created by the Lord's intellect (will). But the Lord is not physically embodied as He is the Master of Prakṛti, the creator of the universe, the primeval Nārāyaṇa whose transempirical Form is always in manifestation (*virāṭ*). He is the bestower of mokṣa, bereft of the Prākṛtic properties of sattva, rajas and tamas and is possessed of the sovereign attributes of independence, omniscience etc. The Goddess Śrī, the presiding divinity of Avyakta (Mūla Prakṛti) into which all the created world merges, is always at His service[11] and disposal" (in providing the stuff of creation).

The above statements about the true nature of Lord's form have been made in the *Mokṣadharma* in the context of the Hayagrīva Avatāra. So the Avatār Form cannot be supposed to be constituted of a differents essence from the Primeval Form. By parity of reason, the Form of the Lord as Kṛṣṇa should also be understood to be *divinely constituted.* Moreover in the same context of the Hayagrīva Avatāra, we have reference to the emanation of Avatāra-Forms of diverse kinds *prior to the creation of the human race*[12] in the following words, "Deliberating like that, the Lord Madhusūdana divided Himself into many forms for future manifestation, such as Varāha, Nṛsimha, Vāmana and *Mānuṣa* (*i.e. Kṛṣṇa*)" (*Mokṣadharma* 359.36–37).

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11 शुश्रूषु ।

12. In the circumstances the Kṛṣṇa-Form cannot be regarded as "human" in the aceepted sense of the term. (See J.'s c.)

These Avatār forms are all of them of divine essence. It is sheer delusion to regard them as of human, animal or other mundane species.

The adjectival compound '*bhūtamaheśvaram*' qualifying '*param bhāvam*' (supreme truth of my nature) is to be explained as the ever-existing (*bhūtam*) Supreme Lord of all (*mahadīśvaram*).

This interpretation of '*bhūtamaheśvaram*' has the sanction of the Śruti in the Bābhravyaśākhā which describes the Lord as "the Being without beginning or end, infinite in all Forms, Lord of the great ones and one whose offspring are Devas". The *Bṛh.*Up. (II.4.10) too describes Him as the 'great Being' (*mahadbhūta*) existing thro' endless time and space, whose breath are the Vedas". The *Mokṣadharma* (XII.346.4) hails the Lord by the epithets "Brahma, Purohita, Kāyika, Mahārājika" — epithets pertaining to different cadres of gods, signifying that these gods are all dependent on the Lord who bears all their names, primarily. This gives support to the description of the Lord as '*iśam varāṇām*' in the text cited from the Bābhravyaśākhā, above.[13]

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13. Tho' the word *bhāva* is masculine in gender, it has been explained by M. in Gita VII. 24 as '*yāthārthyam*' (the true nature of). As *bhāva* has been understood in the same sense in the present context also both bhāvam and the adjective qualifying it (viz. *bhūtamaheśvaram*) have been taken to be in the neuter gender agreeing with '*yāthārthyam*' (the substantive denote by "*bhāva*". Ś. too has explained *bhāva* in VII. 24 as "*svarūpam*" (neuter). But under IX. 11 S. and R. have construed 'bhūtamaheśvaram' as mas. accus. singular qualifying '*mām*' and have connected *param bhāvam* with '*mama*'.

IX.12. This verse tells us about the fate of those who in their delusion look upon Lord Kṛṣṇa in his Avatār, as a human being.

Their aspirations go in vain. Nothing that those who neglect or hate the Lord aspire to is attained by them. (Leaving aside their few temporary worldly gains) their sacrifices prove futile. They have no true understanding of the saving truth. Whatever knowledge, karma or other sādhanas they may acquire thro' such means as devotion to Brahmā, Rudra or other gods will not confer any ultimate good on them, in the other worlds.

(Far from reaping good, there is misery in store for such persons). The Lord Himself is going to say later "I shall throw these cruel haters (of God) into Āsuric wombs" *Gītā*. XVI. 19). The *Mokṣadharma* (XII. 356. 6-7) also declares: "Whoever hates the Lord Viṣṇu of changeless essence, by deed, thought or speech, his manes sink into hell for years without end. Whoever hates the pre-eminent among the gods, the divine Nārāyaṇa, how can he escape being hateful to everyone from the highest to the lowest born in society"[14]? The *Śāndilya śākhā* of Sāmaveda says: "There is no one equal to him who has acquired knowledge of and devotion to the Supreme Nārāyaṇa, the sire of the fourfaced Brahmā. Not even the slayer of countless embryos will be equal, in sin, to the worst of men who harbours hatred towards God".

Some statements in the *Bhāgavata*, apparently against this position, such as 'And kings like Śiśupāla......have reached His abode thro' enmity' (VII. 1. 32) "Kings like Śiśupāla,

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14 V. 1. कथं नाम .... आत्मा लोकस्य ।

Pauṇḍraka-Vāsudeva and Sālva, with thoughts fixed always on Him *out of enmity* and being powerfully drawn towards Him by His movements, exploits and looks, while awake or in their sleep, have gained a sameness of state with Him. Much more so will it be possible for those who are attracted to Him with sincere love" (XI. 5. 48) are intended to make known God's unbounded love for His devotees and/or to extol the power of constantly thinking of Him. They show that the Lord confers on His devotees only the fruit of devotion to Him, even if His devotees have turned hostile to Him under the influence of some curse.

Indeed, it is well known that Śiśupāla and others were formerly His ardent devotees and became inimical to Him on account of a curse. This is known from the question put by Yudhiṣṭhira (*Bhāg*. VII. 1. 15-16) and Nārada's recital of how Śiśupāla and Dantavakra were the gatekeepers of the Lord in Vaikuṇṭha and how they came to be cursed by the Sanas (VII. 1. 35-45).

Otherwise, why should all that recital have been made irrelevantly (instead of answering Yudhiṣṭhira's question by simply replying that there is nothing strange or wonderful about Śiśupāla reaching the Lord's abode in as much as *antipathy to the Lord is also one of the means of attaining Mokṣa*) ?

As for Nārada's other observations apparently making out that the Lord remains unaffected by His praise or disparagement (VII.1.22-24) their purport is to make clear that in the case of His true devotees even in respect of those who hate Him the Lord grants them the reward of their *original devotion* to Him, disregarding the passing show of hatred. The *Gītā* also makes it clear that the Lord discounts the minor offences of His devotees when it says - My devotee does *not* perish" (IX.31.)

It cannot be contended that this rigid stand is opposed to the position of some texts that the "means of Mokṣa lie in *somehow* thinking (*bhāva*) of God"[15] — even if it be in an attitude of hostility, fear, defiance and so on. Such a statement admits of quite a reasonable interpretation that those who look upon God with feelings of enmity or hatred become confirmed in their disposition and remain as far away from Mokṣa as ever.[16]

Otherwise (if hatred of Him should lead to Mokṣa) it should be open to an inveterate hater of one's Guru to attain the high status of one's Guru.

It cannot be argued that it makes no difference to their goal (or fruit) so long as the thoughts remain attracted to and fixed on the Lord, irrespective of the *attitude of mind* behind it, whether one of submissive respect, affection and love or implacable hatred, or proud Challenge.[15b]. For the decisive fact stands out in the source-books that persons like Hiraṇyakaśipu who hated the Lord with concentrated hostility and defiance had committed a sinful act meriting dire punishment. This is clear from the following words of the *Bhāgavata* "Hiraṇyakaśipu, who was in grave risk of sinking into Tamas (the darkest Hell)[17] on account of his denunciation of the Lord, got over

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15. भावो हि भवकारणम् —Its *prima facie* interpretation being
यथाकथंचित् चिन्तनं भवस्य मोक्षस्य कारणम् ।

15b. Contrast the view of *Jñāneśvarī* on this, quoted in my *Philosophy of Madhvacarya*

16. According to the law :
यादृशी भावना ज्ञेया सिद्धिर्भवति तादृशी ।

17 तमो विविक्षुः वेक्ष्यतीति संभावनाविषयः । आशंकायामचेतनेषूप-
संख्यानात् । कूलं पिपतिषति, श्वा मुमूर्षुः ।

it by the power of his son Prahlāda's devotion to the Lord. (*Bhāg.* iv. 21. 47) This is confirmed by the way in which Prahlāda prays to Lord Nṛsimha, while asking for the boon granted to him, beginning with the words "the sin that my father committed in disparaging you, ignorant of your greatness, let him be purified of that endless, inexpiable sin" (*Bhāg.* VII. 10. 15-16).

Moreover, numerous scriptural texts deprecate hostility to and hatred of God as a possible means of attaining Mokṣa, while apparent support for such a view is only rarely met with, in a few of them. This shows that the results flowing from these two opposite attitudes *cannot be the same.*

That apart, there is this other stumbling block that there is *unequivocal censure of hatred* and disparagement of the Lord in the very same source-books and in the same contexts in them, where they are apparently commended. We have also pointed out earlier that the highest purport of Śāstras is the unspeakable Majesty of the Lord possessed of countless auspicious attributes. It will be in virtual conflict with that purport if it comes to it that Mokṣa can be attained by disparagement of the Lord and defiance of His authority.

Moreover, as between bare statements without supporting reason and others backed by sound reasons, the latter are naturally stronger and have to be accepted as decisive of import in cases of doubt or conflict. Such supporting reasons have been indicated *earlier* in respect of the position that harted of God is fraught with serious consequences.[18] Texts with such

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18. See *Mbh.* XII. 356.5-7 and the passage from Śāṇḍilya śākhā cited earlier and the implications of the words *avyaya, vibudhaśreṣṭha, Puṣkara-viṣṭarādya. etc., in them,*

support do not admit of any other sxplanation, while the other set of bare texts do so.

Even conceding for argument's sake that the two sets of passages are evenly balanced in view of one of them not admitting of any other explanation save the literal and the other being numerically powerful,[19] it should be obvious that as between texts whose spirit is in conformity with what the world considers to be right and proper approach based on logical concomitance, and others which informed opinion of the world will not consider to be right and proper, the former alone has to be accepted as decisive. For what is consistent with the opinion of reasonable and thining men of the world that God is accessible to His devotees and not to others who decry or disparage Him or are indifferent to Him should prevail. It has also been made clear that Śiśupāla and others, figuring in the Purāṇas as inimical to God were formely true devotees of the Lord. This is further supported by the statement in the *Bhāgavata* "I consider the Asuras to be Bhāgavatas (devotees of the Lord) with their minds set upon pursuing the path of fighting the Lord of the three worlds as (an interim) means of concentration (to be replaced by real devotion at the time of death at His hands).[20] (*Bhāg*. III. 2. 24).

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19 साम्येऽपि वाक्ययोः लोकानुकूलाननुकूलयोः लोकानुकूलत्वमेव बलवत् ।
उभयोर्वाक्ययोः निरवकाशत्वबहुत्वादिगुणान्तरेण साम्येऽपि ।
(*Śrīnivāsa*)

20 संरम्भेण मार्गमात्रेणाभिनिविष्टचित्तानाम् । (J)
द्वेषादिना तच्चिन्तने तत्रैव सम्यङ् मनसःस्थितौ, पश्चान्मरणसमये भगवद्द्वेषानाशेन भक्त्यभिवृद्धौ सत्यामेव भगवन्तं प्रविष्टा इति हि सम्प्रदायविदः । (*Srīnivāsa*)

Thus it comes to be well established that haters of God come to no good end. The root-cause of their - burning harted is their Āsuric nature.

IX. 13-14. Here the Lord refers to other classes of souls who are eligible for heavenly bleseings. Devas and others belonging to higher type of souls among humans *(uttamajīvas)* belong to this category[21].

IX. 15. "They worship Me "as one" (*ekatvena*)" means they worship, meditate and offer sacrifices to Me with the firm conviction that the One Supreme Being who is present everywhere is only Nārāyaṇa. The other statement "They worship Me as different" (*pṛthaktvena*) means "as different from all other beings". "Bahudhā" (variously). His Forms "shine in various hues—white, red, blue, bright and so on"—as stated in the *Sanatsujātīya*[22] (Mbh. V.44.26) or the word '*bahudhā*' may be understood to mean that many Adhikārins worship the Lord—some as one, others as different from all the world and still others in different ways as described earlier in IV. 15 29).

IX. 16-19. The subject of 'Vijñāna' foreshadowed in VII 2, is being taken up in the four verses from '*Aham kratuḥ*'. (The pronouncements 'I am kratu' 'I am mantra' are to be understood in their deeper sense of how everything is the world

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21 देवानिति उत्तमजीवोपलक्षणम् । (J)

22. The word आभाति in M's Bhāṣya should be read as part of the quotation from *Sanatsujāta*. The printed edns. have punctuated it as part of the preceding sentence in M.'s bhāṣya : बहुधा हि तस्य रूपम् ।

depends for *what it is, how it is, why it is so and what it is constituted to achieve*, on the immanent and energizing presence in it of the Supreme Lord—on the lines of the explanations of earlier propositions of bare identity, given to 'Raso aham' and others.[23] (VII. 7 ff)

'Kratus' are entire sacrifices like Jyotiṣṭoma together with their ancillaries. 'Yajña' is the main act of offering oblations in propritiation of particular deities therein. So we have the explanation (of Yajña) in the Kośa.

The Lord is 'Gati' or the goal of seekers of mokṣa. So we have it in the Vāsiṣṭha śākhā of Sāmaveda : "Why is He called 'Gati'? Brahman is 'gati' as it is attained by those free from sin. 'Sāksi' is one who perceives everything *immediately* so we have it in the *Bāṣkalaśākha* : ("Why is He called Śākṣī'?) He sees the world directly. Therein lies the Sākṣin's being the the Sākṣi".

'Śaraṇam' is refuge to all those in the fearful grip of transmigration. This includes the released souls also—as may

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23. The Lord is Kratu and Yajñā in the inmost esoteric etymological sense of these words—viz. *Kṛtisvarūpatvāt kratuḥ, yājyatvāt yajñaḥ.* The full semantic and etymological correlation of all the thirtynine terms cited in verses 16-19 has been propounded, with deep philosophical insight, by M. in his *Gītā-Tātparya* to which further attention is invited.

क्रतुः कृतिस्वरूपत्वात् स्वधानन्यधृतो यतः । मानात् त्रातीति मन्त्रोऽ-
यमुष्टानां निषिरौषधम् । आ ज्यायस्त्वादाज्यनामा दर्भोदरधरो यतः ।
आहुतत्वात् हुतं चायमग्निर्नेताऽगतेर्यतः ॥

be seen from the text "The Supreme goal to be reached". The same idea is voiced by another Śruti—"Nārāyaṇa the highest principle, to be known the Ruler of the cosmos, the great goal' (*Nārāyaṇopaniṣad* XI. 3.). He is 'nidhānam' (the foundation) in whom at the time of universal destruction (by Pralaya) the whole world is merged and deposited in Him by Prakṛti. So we read in the *Ṛgvedakhila*: "During the great deluge, I perceived by insight all the world deposited by Māyā (Prakṛti) in the Viśvakarman (all-creator)."

'Sat' is the generic term for all effects and 'asat' for their cause. The Kośa explains these two terms in these senses. "The effect is termed 'Sat' by the wise as its from is manifested and the cause is termed 'asat' as its from and lineaments are not manifested. The *Mahābhārata*[24] says: "The world partakes of the nature of sat (*effect*) and asat (*cause*) in the sense defined. The Lord is, therefore, above and beyond these two states of finite life."

IX. 20-22. These three verses bring out the important point that tho' the same Lord is the receiver and enjoyer of the subtle essence of all the good karmas (*sārabhoktā*) as pointed out in IX. 24, there is a vital difference in the *manner* of worship sincerely offered by Traividyas and by the Mahātmas and *their reward*.

Verses 20-21 describe the limitations of the Traividya form of worship which *by implication* makes it clear how the Bhāgavata-form of worship and dedication of karma is more

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24 'असच्च सच्चैव च यद्विश्वं सदसतः परम्' ।

The same text has been quoted by M. as from the *Bhāgavata* also in *GB* XI. 37.

in keeping with the true spirit of Karmayoga taught by the Lord.

Tho' Traividyas and Mahātmas (or Bhāgavatas) are equally 'Vaiṣṇavas' recognising the need to offer all karma to the One Overlord of all karma, their *modus aperandi* differs and that makes a notable difference to the character of their worship.

The precise nature of the difference of true Bhāgavata worship and dedication of karma to the Lord and their reward from that of the Traividyas has been pinpointed by Madhva in his *Gītā Tātparya*.[25]

IX. 22. "Ananyāḥ" here means (*not* those *not*-different from the Lord or identical with Him or in other words the socalled Advaitajñānins, but) those who have no other object of thought and worship than the Lord, i. e., they are always thinking of the Lord alone and of no one else.[26] So we read in the *Gautamakhila*: "Those who think of the unalloyed Primeval Lord alone, laying aside all other thoughts of the

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25 अनन्यदेवतायागात् (2) भक्त्युद्रेकात् (3) अकामत्वात् (4) सदा योगाच्च वैशिष्ट्यं त्रिविधात् वैष्णवादपि स्याद्धि भागवतस्यैव (GT IX)

The Traividyas offer sacrifices to other gods to begin with and offer them only in the end to the one Overlord. They are wanting in Supreme enlightenment and pray for heavenly rewards and Svarga is their reward and they return to Samsāra from there. The Bhāgavatas, on the other hand, as Ekāntabhaktas or Ananyabhaktas, offer worship only to the Supreme, have no other desire in offering sacrifices to Him save His grace, and are completely devoted to Him and Mokṣa is their reward.

mind, are 'Ananyas'—(exclusive devotees). They enter Him". The *Mokṣadharma* (XII.323.49) also tells us that the Lord's essential form *(maṇḍala)* is perceived with deep love (*sam*) by reason of its effulgence *(prabhā)* by those who have become fully attuned to Him by remaining His Ekāntabhaktas for ages".

IX.23. If the Lord's enjoyment of the subtle fruits of dedicated Karmas performed by Traividyas and Bhāgavatas is uniform, their rewards too should be uniform in principle. If they are *not*, the veracity of the statement that the Lord is the Sārabhoktā of all karmas, whether dedicated to Him knowingly or unknowingly, is called into question. This difficulty is solved here.

Tho' the Lord remains the ultimate enjoyer of all the dedicated Karmas, the difference in the reward of such enjoyment between Traividyas and Bhāgavatas (or Mahātmas) is due to the distinguishing fact that the Traividyas' dedication is "not in proper form" (*avidhipūrvakam*) as the Lord is not given the first place therein but comes in only last, after the preliminary dedication has been made by Traividyas to the other gods (like Indra or Varuṇa) which is simply unthinkable in the case of Ekāntabhaktas or Bhāgavatas.[27]

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26 अनन्याश्चिन्तयन्तो मां इति प्रसंगात् चिन्तनीयमिति लब्धे अन्यदचिन्तयित्वा इति सिद्धयति । (J)

27. Read:-

द्वयोर्वैष्णवत्वेऽपि भगवद्भोग्यकर्मवत्त्वेऽपि फलहेतूपायभेदात् फलभेद इति (*Gītā vivṛti*)

IX. 24. This point is made crystal clear by giving the significant reason that the Traividyas fail to take note of the Lord's primacy and do not know Him fully and in truth. Hence, they miss the main fruit of their dedicated karma.

IX. 25. The variation in the fruits is fully explained with reference to different kinds of worshippers.

IX. 26. This verse allays the fear that the Lord on account of His extraordinary greatness will not be easily accessible to the feeble and the poor in resources. It assures that He accepts whatever is devoutly offered to Him, even if it be a leaf or a flower or a handful of water. But the leaf or other offerings should not be such as have been tabooed, as according to the *Varāha purāṇa* such offerings entail an offence.

The purport of this verse is *not* that God insists on some material offering to Him as a precondition of His worship. What is really meant is that He is pleased with sincere devotion. So the *Mahābhārata* (i. 1. 1) says : "The Lord who is dear to the devotee and adored by all the worlds". Also—"the sole means of man's realising his highest good lies in *ekāntabhakti* or undivided devotion to Govinda which consists in being able to see His presence as Ruler (*ātmā*) everywhere and in all things" (Bhag. VIII. 7,55)

IX. 27. Therefore, whatever you do, or give, first offer it to Me in all sincerity. (This is said by way of extension of a general principle to specific cases and is not, therefore, redundant).

IX. 29. If the Lord is *interested* in His devotees to the extent mentioned in IX. 22, He may very likely be showing favor to one with very little Bhakti and causing more suffering to another who is only slightly antagonistic to Him.—

Such a contingency is set aside by the Lord's statement—"I am equally fair to all beings" (This cryptic statement means He is impartial to all. In other words, there is none whom God cherishes more than his devotion merits and none whom he chastises out of proportion to his offences).

If so, Bhakti will be sterile. The words '*Na me dveṣyo asti na priyaḥ*', taken *literally*, will render all devotion to Him pointless.

Such misgivings are set at rest by the words "those who worship Me are in me and I am in them". That is to say, they are under My control and I am at their call. The *Paiṅgi khila* says : "The Lord is ever at the call of those who worship Him and they are in His power". No doubt, they are always under His authority and control. The difference between 'being or *not* being under His control' lies in being under His control with a living realization of that fact or being without any such vivid awareness of it as were Uddhava and others on the one hand and Śiśupāla and others, on the other. This has been stated in the same source : "One who is under the Lord's control without being alive to it, comes over again under His control with full consciousness of the fact by meditating on Him."

IX. 30. This eulogises the potency of Bhakti. It is not intended to be suggested that sublime devotion to the Lord can coexist with grave moral lapses in life. The true meaning is : "For the most part, a true devotee of the Lord will seldom be given to misconduct. Yet sometimee, in consequence of surplus merit (*puṇya*) earned out-of-proportion to one's deserts, one may overeach His province and while doint so, commit a transgression of *dharma*. Such a one should be deemed to be basically good, *for he shall soon revert to dharma*.

This condonation of such lapses is applicable only to special cases relating to some of the gods and Ṛṣis[28] and is *not to be extended to the human sphere of conduct.*

This has been stated in the *Śāndilya Śākhā* : "One who has not desisted from misconduct cannot gain parity of disposition and become a sincere devotee of the Lord. Similarly, one without devotion to the Lord and Śravaṇa and other characteristics of Bhakti and without composure of mind and distracted by sensuous attractions cannot also attain the Lord. Certain Devas and Ṛṣis and their Aṁśas, tho' they might, in some cases, have committed breach of right conduct have still remained true devotees of the Lord by the power of their Aparokṣajñāna".

Other persons guilty of *grave* misconduct, even if they put on the outward characteristics of true devotees of the Lord are to be rated as *Imposters*.

But persons who have committed only vernial sins of transgression can gain deep devotion to the Lord by the cleansing power of association with good men. The others can only be considered to have very little devotion as they have no authentic experience of the ecstatic love of God. This has been stated in the *ViṣṇuPurāṇa* : The imposter falls for sensuous attractions. Know him to be of reprehensible conduct. He has no *live* Bhakti (III.7.30).

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28. Read: चन्द्रसुग्रीवयोश्चैव स्वोच्चदारपरिग्रहात् ।
प्राप्तहानिरभून्नैव क्लृप्तहानिः कथंचन ॥

(*AV.* III. 4, 14)

विश्वामित्रस्य मेनकोर्वशीरूपाप्सरःसंभोगत्रिशंक्वाद्ययाज्ययाजनादिरूप-सुदुराचाराः ।

(Śrinivāsa gloss on GBt.)

The *Bhāgavata* emphasises that reprehensible conduct does not go together with supreme devotion to the Lord, when it says : "Devotion to the Lord grows in intensity and leads to non-attachment to worldly things". (III.5.13).

Referring to the importance of good conduct as the means of acquiring Jñāna, the *Mokṣadharma* says : "O Lord of the worlds, I have read the Vedas, performed penances and have never uttered lies. I worship the Gurus unfailingly and have never betrayed other's confidences. I have restrained the four members as laid down in the Śāstras. My attitude towards friends and foes has been impartial. Having cleansed my mind by these means, I serve the Lord with all my heart, taking refuge in Him. Still, I wonder how I have not been able to perceive Him". (*Mbh.* XII.343.3-5).

Absense of *supreme* devotion to the Lord is natural in the absence of true knowledge. So it has been said in the *Gautamakhila* "Without Jñāna there can be no Bhakti and without Bhakti there can be no Jñāna".[29]

The *Bhāgavata* (XI.2.42) has it–"The true devotee experiences love of his own Bimbarūpa of the Lord, Jñāna and non-attachment to external possessions like the body—all these three at the same time (as a man who takes his food feels relish, nourishment and relief from hunger—all together, with each morsel taken) and attains complete satisfaction when the quantum is reached".

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29. भक्तिज्ञानयोरविनाभूतत्वात् तद्भावे तद्भावः । (J)
cf ज्ञानस्य भक्तिभागत्वात् भक्तिर्ज्ञानमितीर्यते ।
ज्ञानस्यैव विशेषो यद् भक्तिरित्यभिधीयते ॥ (*AV*.III. 4.)

This Adhyâya deals with the Lord' s Vibhūtis for purposes of meditation on them by higher orders of Adhikārins and His having endowed certain Tattvas like Buddhi and Jñāna and the Patriarchs like the Manus and the Saptarṣis, with super-excellent powers.

X.1. 'prīyamāṇāya' suggests that Arjuna will be immensely pleased and enlightened after hearing about these aspects of Divine Majesty.

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1. Vibhūtirūpas are *not* to be confounded with the various historical and mythological persons and mighty heavenly or terrestrial objects like the Sun and the Moon, mountains like Meru and the Himālayas, sacred rivers like Gaṅgā and so on, *as such, as commonly understood by most of the commentators' ancient and modern.* M's *Bhāṣya* and GT give us a deep insight into the subject of Vibhūtis. Apart from conveying the sense *Viśitabhavanam* applicable to the Avatār-Form of the Lord like Rāma, Kṛṣṇa. Kapila and Vyāsa(called Pratyakṣa or visible)' Vibhūtis include the hidden (*tirohita*) forms of the Lord by virtue of whose presence in persons and things in the world the latter come to be invested with exceptional merit, status or distinction within their own class or kind as a whole or a part of it :

   येषां विष्णुस्वरूपाणां सन्निधेरन्यवस्तुषु ।
   विशिष्टत्वं स्वजातेः स्यात् विभूत्याख्यानि तानि तु ॥ GT

   For further discussion of the topic see Dr. S. K. Bhavanis' *Bhagavad Gita and Its Classical Commentaries—A Critical Study*—Chap. XI. The work is awaiting publication.

X.2. Prabhava signifies both the immeasurable Majesty of God (*prabhāva*) and the origin of the cosmos from Him (*madīya jagadutpattiḥ*). The world's origination is described by the Lord as "mine" (*me prabhavm*) in the sense that it is subject to His control. (*tadvaśatvāt tasyetyucyate*).

But the Lord Himself has no genesis. If He had any it should be known to the gods who are allknowing in a general sense. As they have no knowledge of it, it follows by implication that He is without origination.

The Lord's own words, "I am the first cause of the gods and the Ṛṣis" are intended rather to show that the genesis of the Lord from whom the entire universe has had its origin is inconceivable, than that the gods created by Him subsequently could not know anything about His origin. The earlier pronouncement "I am the source of origin and dissolution of the entire cosmos" (*Gītā* VII. 6) confirms this way construing the words.

All this has been made clear elsewhere also. "who truly knows, who can tell it here whence has come this diverse creation ? For, the gods have been rendered posterior to Him by having been created by Him. In a general way, the Four-faced Brahmā (*kaḥ*) knows whence it has originated" (*R. V.* X.129.7). The *Ṛgveda Khila* also says: "Neither the gods nor the Ṛṣis know His great majesty. How then can others with less understanding and valid knowledge do so" ?

The other meaning of '*prabhava*' that the Lord Himself has no origination is *not* the actual purport of "*na me pvabhavam viduḥ*"[2] (It is noticed by way of digressive argument in

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2. प्रभवशब्दोऽन्येन भगवदुत्पत्तिवाचित्वेन व्याख्यातः तदंगीकुर्वन् अधिकमपि विवक्षुराह । (J)
भगवतो जन्माभावस्तु न यथाश्रुतार्थः किंतु, योजनालब्ध इति तत्रापि प्रमाणोदाहरणम् । (Kṛṣṇācārya's C.)

the Bhāṣya). The negation is implicit in the wording of verse 3a (*ajam anādim*).

X.3. 'Anādi' means the Prime Mover (*anaḥ*)[3] and the originating source (*ādiḥ*) of all.

X.4-5. The Lord's causality with reference to all else is elucidated by varses 4 and 5.

'Buddhi' is the discriminating faculty of right and wrong. The Kośa says "Jñānam signifies intellection and *buddhi* resolution as to what is right and wrong. *Dama* is sense control and *śama* is being fully attuned to Paramātman, as stated in the *Bhāgavata* (XI.19,17). 'Tuṣṭi' is the sense of 'enough' (and want no more)" in regard to material enjoyments.

X.6. The primogenial (pūrve) seven sages of the first Manvantara (meant here) are Marīci, Atri, Āngiras, Pulastya, Pulaha, Kratu and Vasiṣṭha the lustrous, as given in the *Mokṣadharma* (XII.343,30). It is these seven who are referred to by the unqualified epithet of Saptarṣis, in all the Purāṇas.

The four Manus are the *first four* beginning with Svāyambhuva[4] (and *not the future ones presiding over coming*

3. अन्तर्णीतण्यर्थात् अनतेः पचाद्यच् । (J)

The idea of the Lord being the prime mover of all is part of His *prabhāva* and is, therefore, made explicit by way of *auuvāda*.

4. There are fourteen Manus in all, each presiding over one Manvantara. One complete rotation of 14 Manvantaras is a Brahmakalpa. The current Manvantara is of Vaivasvata to be followed by those of Sāvarṇi, Dakṣasāvarṇa, Brahmasāvarṇa, Dharmasāvarṇa, Rudrasāvarṇa and others. Svāyambhuva is the first Manu followed by Svārociṣa, Uttama, Tāpasa, Raivata, Cākṣuṣa and Vaivasvata.

Manvantaras and styled Sāvarṇis, as supposed by Śaṁkara, Rāmānuja and other commentators)[5]. The words of the *Gītā* "whose progeny these people of the world are (*eṣām loka imāḥ prajāḥ*) establishes this point beyond doubt. It does not stand to reason that "*these people of the world*" which means the *present population* of the world, is descended from or is the progeny of the *coming Manus* of *coming Manvantaras !*

The singling out of the first four Manus (out of the fourteen) and the importance given to them (in the *Gītā*) are on the basis of their temporal priority to the rest. This has been recognised in the *Gautamakhila* : "Whosoever knows Svāyambhuva, Rociṣa, Raivata and Uttama, is blessed with progeny" Where the succeeding Manus are the descendants of the earlier ones the latter have precedence on that account In the absence of it the precedence of the earlier is governed by seniority in age.

As Tāpasa Manu is an Avatār of the Lord Himself his place has been taken by Raivata in the list of four Manus intended in verse 6. (as the descriptive adjective "born of the mind" *mānasā jātāḥ* would be inapplicable to Tāpasa.

That Tāpasa Manu is an Avatār of the Lord is well-known from the *Bhāgavata Purāṇa*[6] (VIII.1. 27).

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5. For an exhaustive review of their views see Dr. S K. Bhavani's "*Bhagavadgita and Its Classical Commentaries—A Critical Study*".

6. चतुर्थ उत्तमभ्राता मनुर्नाम्ना च तापसः ।
   हरिरित्याहुतो येन गजेन्द्रो मोचितो ग्रहात् ॥ (VIII. 1. 27)

   This is the authentic reading of the verse according to M. The textual tradition accepted by Śrīdhara and other commentators inserts six lines between the first and second half of the above of which the sixth is regarded as an interpolation by M. The other five lines are accommodiated after the second half. See the cc. of Śrīnivāsa and Kṛṣṇācārya on GBṭ. and Satyābhinava's c. on *Bhāgavata.* in this connection. Also Dr. S K. Bhavani's *Gita and its Classical Commentaries.*

The epithet "born of the mind" of Brahmā (Mānasāḥ) is not applicable only to the Sāvarṇis simultaneously born of Dakṣa's daughter)[7] — as the *Bhāgavata* itself refers to *all the Manus* as the mind-born sons of Brahmā (III.20 49) [8]

The objection that as the mind-born sons of Brahmā, Uttama and Raivata would become Manus only after being born as the sons of Priyavrata and not *before* and that thereafter they would cease to be "Mānasas" is not insurmountable. These Manus could continue to be the body–born sons of Priyavrata without surrendering their mind–born bodies. Their second bodies may be taken to merge with the former (mānasa) ones (by Yogic power)-instead of holding that their *mānasa–putratva* is a thing of the past, and that the epithet has been used by mere courtesy. The merger of the second bodies with the first is to be postulated in view of the evidence in favor of both the given facts that the Manus in question *are* the mind-born sons of Brahmā and that they are *also* the sons of Priyavrata. It is only on the hypothesis of merger that the validity of *both* the statements could be maintained in their primary senses.[9]

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7. As J. points out 'simultaneity of birth(of the Sāvarṇi Manus) has nothing to do with the Taddhita formation *'mānasa'* applied to them. The reason based on that consideration for singling them out as the four Manus has thus no force.

8. 'तदा मनून् ससर्जान्ते मनसा लोकभावनान् ।'

"Then, he created from his mind the Manus who illumine the world".

9. अन्यपुत्रत्वं त्वपरित्यज्यापि शरीरं तद्भवति । प्रमाणं चोभयविधवाक्यान्यथानुपपत्तिरेव ।   (M. *GB*)

If the word *pūrve* is read with both the Saptarṣis and the Manus *or with the latter alone*, the first four Manus in serial order (excepting Tāpasa, for reasons already mentioned) would anyway come in.

The adjective 'pūrve' if read with 'Maharṣayaḥ sapta' would, by reason of its referring to the primogenial sages, naturally tend to show that it is the earliest of the four Manus that are similarly intended in the context.

'Madbhāvāḥ' qualifying 'Manus' means those who have had their genesis from Me (the Lord). This is not in conflict with *mānasā jātāḥ*. For as the Lord Himself is the Antaryāmi of the fourfaced Brahmā from whom these Manus are born, their genesis is, in a higher sense, from the Lord himself, the fourfaced Brahmā being only a vehicle.

X.8–11. To instil confidence in the realisation of the fruit promised in verse 7, this verse refers to the existence of devotees of the Lord who remain completely devoted to Him, heart and soul.

X. 12. 'Brahma' denotes the infinite Being. The Śruti etymologizes : "Why is it called the Supreme 'Brahman' ? Because it grows big and makes others to do so". The grammarians also read the root $\sqrt{}$Bṛh. (Bṛhi) in the sense of growth or expansion. The *Viṣṇusahasranāma* (in the introduction) also describes the Lord as the 'highest', the 'stupendous'. 'Vibhu' means that which expreses itself in various forms. So we find in the *Vāruṇa-śākha* (of Sāmaveda) "The first form of the Lord who showers fulfilment of desires (*mehanāvat*) on His devotees, is known as 'Prabhu and Vibhu respectively ; for He alone manifests Himself variously by His vast powers". The *Taitterīya up.* (II. 6) refers to the Lord's expressing Himself thro' various forms — "He desired—Let Me become multiform and create beings".[11]

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10. प्रजायेय–जगत् प्रजनयेय, तन्नियामकतया बहुरूपः स्याम् इत्यकामयत ।
(Rāghavendrd's c.)

11. The term '*vibhūti*' in this Adhyāya is not used in the sense of sovereign power (*aiśvarya*)

cf. विभूतिर्भूतिरैश्वर्यम् । (Amarakośa)

X.16-16. 'Vibhūtayaḥ' denote various *Forms* (rūpāṇi) of the Lord[12] (as defined in fn. 1.)

X.18. Janārdana means the Lord who is never born and leads souls to transmigration.[13] So it has been stated in the *Bāhhravya śākhā* : "He exists from time immemorial. He is Janārdana, for He remains for ever, He was not born, He leads mortals thro' transmigration."

X.21. (It should be borne in mind that the Vibhūtirūpas of the Lord referred to in the following verses are of two kinds —the *Pratyakṣa* or patent and the *tirohita* or latent ones. The Vibhutirūpas such as Viṣṇu, Kapila, Rāma, Vāsudeva and Vyāsa are the visible froms of the Lord while the Vibhūtirūpas *present in persons and objects like* Dhanañjaya, Yama, Airāvata, Jāhnavi are the Tirohita-rūpāṣ. This key to the subject will enable one to understand the deeper aspects of the Lord's Majesty).

The Lord is 'Viṣṇu' because He is all-pervasive and has entered into all created beings. The grammrians cite the root meanings as *viś*—to pervade, *vis*—to enter. Viṣṇu can be derived from other roots also such as '*Vi*' to move, '*Vaś*' to desire and so forth as elucidated in the following verses of the *Mokṣadharma* "I am 'Viṣṇu' the means of movement of all creation and of Brahmā and others, O Bhārata, Heaven and earth are pervaded by Me. Great is my lustre. I am present in the 'adhibhūta tattvas' and desire their creation (*tadicchuḥ*).[14] I have taken the three strides. For all these reasons I am called 'Viṣṇu' (*Mbh.* XII.350.43)

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12. न जायत इति जनः (नञः परनिपातोऽत एव नलोपाभावः) अर्दयति गमयति [संसारं] इति अर्दनः । जनश्चासावर्दनश्च जनार्दनः ।

14. तद्विश्वम् । V. 1

I am (the Pratyakṣa-vibhuti) Kapila (1) because of My blissful essence (*ka*) (2) because the world is protected by Me (*pi*) and (3) because it is merged (*la*) by Me. The Kośa lists the words *prīti* (pleasure) *sukham* (joy) and *kam* (bliss) as synonyoms of *ānanda* (delight).[15] The *Chān. Up.* (IV.10.5) uses *kam* and '*kham*' meaning bliss as epithets of Brahman. The *Śvet. Up.* V. 2) says : The seeker should perceive (*paśyet*) by meditation the Lord who perceives with His knowledge (*jnānair bibharti*) the world which was brought into being in former eons (*agre prasūtam*) and which is now existing and will continue to do so in the future). The *Bābhravya Śākhā* also explains 'Kapila' in this sense : "They proclaim Him to be 'Kapila' on account of His illimitable bliss, the protection which he extends to the world and because it is merged by Him,

X.31. The Lord is "Rāma" (from Ra + amaḥ) as He is of the form of bliss and is *unlimited.* Also because He is the delight of the world. The *Śāṇḍilyaśākhā* says : "He is of the nature of supreme bliss and without limitation of power and bliss. The world gets its delight from Him, So He is Rāma". The etymology (of Rāma) is "One who is '*ra*' (of the nature of delight—from *ram* to delight in) and '*amaḥ*' without limitation (from *a*—without and *ma*—limitation or *pariccheda*)

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15. The grammatical niceties of the etymological and cabalistic explanations of such names have been fully set forth by *Jayatīrtha* in his c. *e. g.*

सुखरूप इति कः । पाल्यते जगदनेनेति पिः, 'पा' रक्षण इत्यतः किः, लीयते जगदनेनेति लः, लीङ् श्लेषण इत्यस्मात् डः, 'ला' आदान इत्यतो वा कः । अतः कर्मधारयः ।

X. 37. I am Vāsudeva because I am the Lord who covers everything, who makes people dwell in their places and abides in them. The meaning of the word 'deva' has been explained earlier.[16] "I am spread out over the whole universe like the Sun who overspreads the world with his rays, by coming into contact with them I am the abiding place for all creatures. For these reasons I am called Vāsudeva (*Mokṣadharma* 350.4.1.

The Lord is "Vyāsa" as He alone (*sa eva*) is the most distinguished (*vi*) Being, present here, there and everywhere (*ā*). So we read in the *Āgniveśya Śākhā* "He is Vyāsa. The preposition *vi* conveys the sense of the superlative (*tamap*). He is below, above, in the west, east, south and north. The *Nārāyaṇa up*. (XIII. 1.) says "The Supreme Nārāyaṇa pervades both inside and out, all the worlds which exist and are heard of.

X.39-40. Without My support (*mayā vinā*)[17] there is no being which can exist or endure. The *Mokṣadharma* (XII.346.4) also says : "O Lord, the world is thy likeness (*pratimā*). You are the goal of countless selves. Countless are your parts (*avatāras*). You are present in countless things and beings and are unlimited by time and space'.

X.41. Whatever has been said so far is by way of enumeration of Vibhutis while what is being herein summed up (in terms of being excellent of its kind, splendid, well-established in life and so on) in the formulation of a general principle governing the concept.

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16. See under VIII. 14

17. cf. विनञ्भ्यां नानाञौ न सह (*Pāṇ*. V. 2. 27) विनञ् इत्येताभ्यां यथासंख्यं नानाञौ प्रत्ययौ भवतः ।

It should *not* be supposed from the general terms of the pronouncement in verse 41 *cd* that all Vibhūtirūpas are but an *amśa* of the Lord. The forms such as Viṣṇu, Kapila and others are the same as the Lord Himself. The others have in them but a lustrous part (*amśa*) of the Lord. So says the *Paingikhila* : "The others Jīvas, the gods Garuḍa, Ananta and Brahmā (*Viśeṣataḥ*) Rudra, King Pṭṛhu, Indra and other gods the Rājanyas carry an *amśa* of the Lord. Kṛṣṇa (son of Dharma) Vyāsa, Rāma and Yādava-Kṛṣṇa, Bhārgava-Rāma, Kapila, Yajña and others are wholly the Lord Himself (*Amśī* i. e. *svayam eva*). The *Gautamakhila* also confirms this saying : Bhārgava-Rāma, Dāśarathi Rāma, Kṛṣṇa and others are (wholly) the Lord Himself. The others (Jīvas) carry as *amśa* of His.

The *Bhāgavata Purāṇa* after depicting the Ṛṣis and others as carrying but an *amśa* of the Lord (1.3.27) describes the other forms of the Lord such as Varāha (Nṛsimha, Vāmana) as the "Lord's own intrinsic aspects" (*svāmśakalāḥ*), when it says "The Ṛṣis, Manus, Devas and the valorous sons of the Manus along with the Prajāpatis are all "kalās"—as it were[18] (i.e. by way of a courtesy reference[18]. The self-aspected Kalās svāmśakalās) of the Lord (already mentioned such as Varāha, Narasimha and others) are indeed (*tu*) identical with the

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18. कला इव कला, न स्वरूपत्वेन । (J)

18. This interpretation follows by implication from the distinction drawn between "Kalāḥ" and Svāmśakalāḥ" in the text of the Bhāgavata.

Supreme Penson, who abstracts the world in Pralaya (Kṛṣṇa).[19] The particle "tu" in *Kṛṣṇastu bhagavān svayam* (Bhag. i, 3, 28) is used here for emphetic iteration (and *not* for drawing a contrast). The distinction sought to be made by some commentators on the *Bhāgavata*[20] that Varāha, Nṛsimha and other Avataras of the Lord mentioned before are only His Amśas (partial aspects) while Kṛṣṇa-Avatar is alone the full-fledged, complete, undivided whole (Amsī)[21] is *not authenticated anywhere else.* "Amśatva" has been equally ascribed to the Kṛṣṇa-Avatar in the well-known passage—"He (Mūlarūpa-Viṣṇu) pulled out two of His hairs, the white and the black" (*Viṣṇu Purāṇa* V.1.59)

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19. J. points out here that "Kṛṣna" stands for the Mikarups of the Lord (Nārāyana) in passages like:

    कृष्णो मुक्तैरिज्यते वीतमोहैः । (Mbh. XII 18. 64)Cf. also:स मूलरूपी भगवान् स्वयमेव । कुत इत्यतो हेतुगर्भविशेषणं, 'कृष्ण' इति लये सर्वजगत्कर्षकत्वात् ।

    (C. of Panghri Śrīnivāsācārya)

20. Such a view prevails in a section of the followers of Caitanya, Founder of the Bengal school of Vaiṣnavism. In our times, Sri Prabhu Pāda founder of the ISKCON movement has given a fresh impetus to this view, which is being vigorously popularised by his American disciples. They have however to answer the textual objections raised by Madhva against such an interpretation of "Kṛṣṇastu Bhagavān Svayam" in the text of the Bhagavata on grounds of absence of syntactic connection and grammatical concord between the sentence "*Kṛṣṇastu bhagavān swayam*" and the immediately following predicate in the next line Mṛḍayanti' in the plural.

21. See P. 225.

Moreover in the other interpretation of "Kṛṣṇastu bhagavān svayam" (i,3,28) the plural verb 'mṛḍayanti' (*they* protect the world harassed by the enemies of Indra) in the next line will *not agree* with its subject in the singular. We cannot isolate "Kṛṣṇastu bhagavān svayam" from "Ete svāmśakalāḥ pumsaḥ" (In the first quarter) and treat "Kṛṣṇastu bhagavān svayam" as a parenthesis or an independent proposition by itself to overcome the difficulty of lack of agreement in number between the subject and the predicate and make the other Avatāras like Varāha, Narasimha, Vāmana, referred to some verses *earlier*, the subject of *mṛḍayanti* in i,3,28. In an integral text where continuity of thought between its parts appears to be broken by the intrusion of an unconnected topic between them, it is nowhere observed that the distinctive activity ascribed to the subject of the second part is allowed to be extended to the

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21. This brings out the truth that there is no distinction of power or status between the part and the whole, Mūlarūpa and Avatāra, Amśa and Amśi in the person of Godhead. *Read* Madhva's forthright pronouncement on this point with particular reference to the Kṛṣṇa-avatar in relation to the Mūlarūpa–

ब्रह्मता अवयवेऽपि स्यात् तथावयविनि स्वतः ।
यथैव कृष्णकेशस्य कृष्णस्य ब्रह्मताखिला ।
दर्शिता चैव पार्थाय निःसीमाः शक्तयोऽस्य हि ॥

(Anuvyākhyāna on B. S. i, 1, adhi. 6)

21. न ह्यन्तरा अन्यदुक्त्वा, पूर्वमपरामृश्य, तत्क्रियोच्यमाना दृष्टा कुत्रचित् ।
(*M. GB*)

subject of the earlier part without a specific mark of reference to the former part in the wording of the latter part and thereby excluding the intervening part from coming within the scope of the agreement.[22] There is no need to break up the unity of thought here when a perfectly viable oonstruction of *Kṛṣṇastu bhagavān swayam* can be found by construing the entire verse "Ete svāmśakalaḥ pumsaḥ Kṛṣṇastu bhagawān svayam" as affirming the essential identity of all the Svāmśakalās of the Lord with the Primeval Form of Nārāyaṇa designated here as "Kṛṣṇa" in its etymological sense of the one who absorbs the world in Himself in Pralaya. That will also eliminate the difficulty of the disagreement between "Kṛṣṇastu ......" and the plural verb 'Mṛḍayanti.

X. 42. The demur "Of what good will it be to you, Arjuna to know all this in detail" is *not* meant to suggest such detailed knowledge of all that has been said about the Lord's majesty is fruitless. What is meant is that *what is going to be said here about the Lord's all-pervasiveness is much more important* than what has been said about the knowledge of particular and limited beings and entities like the Sun, moon and others—and *not* that it is all useless. If it were so, the Lord would not

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22. सति हि गत्यन्तरेऽध्याहारायोगात् । असन्निहितेन अन्वयबोधस्य क्वाप्यदर्शनात् सन्निधिमनतिक्रम्य योग्यान्वयस्तु उक्तः (J. *GBt*) ततश्चायमर्थः एते वराहाद्याः पुंसः स्वांशकलाः । कोऽर्थः ? कृष्णः परमपुरुषो भगवान् स्वयमेव एते इति (J) एते परमपुरुषस्य स्वरूपांशविभागाः स्वयं कृष्णो भगवान् मूलरूप्येव वराहादयो लोकं मृडयन्ति ।
(*J. TP* ii.3. 17)

have dwelt on them. The *Ṛg-Veda Khila* also lays stress on the importance of detailed knowledge of the Lord's nature and attributes, when it says : "Who can expect to be saved from bondage without a knowledge of the Lord's plenary attributes"? In fact, the Lord lays emphasis in "you" in addressing Arjuna to pinpoint the fact that he (Arjuna) is an Adhikāri fit to receive immense benefit thro' detailed knowledge of the Lord's majesty. The use of "kim" for the purpose of processing the benefits of a given truth *by contrast* is common enough in the saying — "If passions and hate persist, what is the use of penance ? If the two are not there, what is there to be achieved by penance"[23] ?

The importance of perceiving the Lord everywhere and in all things as compared with perceiving Him only in a few places or *loci* can be seen from His own pronouncement "He who perceives Me in all places" in which the fruit of such knowledge is held out that the Lord never fails such a devotee and stands by Him.

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23. रागद्वेषौ यदि स्यातां तपसा किं प्रयोजनम् ।
तावुभौ यदि न स्यातां तपसा किं प्रयोजनम् ॥

The contemplation of the Lord's All-pervasive Form has been concisely indicated towards the close of the last chapter. As such a concise statement will not be enough for contemplation the present Adhyāya enlarges upon its real nature[1] (by way of rehearsal of what had been shown to Arjuna).

XI. 4. The word 'Prabhu' (all-powerful) signifies that it is your extraordinary power which will make it possible for me to perceive even the supersensuous Viśvarūpa-form. A text from the *Mokṣadharma* ( ) speaks thus of the Lord's unexcelled powers "There is no being other than the Supreme Eternal Puruṣa who is all-powerful". The Kośa also has it that the words 'Prabhu' 'īśa' and 'Samartha' are synonymous.

XI. 9. The Lord is called Hari as He receives the oblations offered in all sacrifices. "I am Hari as I take the oblations offered to the accompaniment of mantras known as *iḍā* from the abodes of householders (*gṛheṣu*). My color is transcendental green (*Mokṣadharma.* XII. 352.³)

XI. 11. 'Sarvāścaryamaya' signifies that the Lord is an embodiment of all the marvels of all the worlds.

XI .12–15. The word 'thousand'(XI.12)stands for 'countless'. That is also more by way of conveying an idea (however faint) of Divine splendour, as in saying Rāma is valorous like Indra. So we read in *Ṛgvedakhila* : " The powers, valor and effulgence of the Supreme Being are all of them unlimited. Its radiance is far beyond that of any luminary". This statement of the Śruti

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1. This is to dispel the notion that the "Viśvarūpa" was created for the nonce out of the stuff of Māyā and wound up afterwards.

is more authoritative than other descriptions as (in Gītā XI.12) apparently setting a limit to them–which will be repugnant to the supreme Purport of Śrutis (consisting in the super-excellence of the Lord). In the light of that fact, it will serve no purpose to set any limit to any of the attributes of the Lord by taking such descriptions as in *Gītā* XI.12, in their literal sense.

XI.16. The word '*aneka*' (many) likewise denotes 'countless'. Arjuna himself is going to refer to the Lord's countless arms (XI.19) and the Lord to His hands and feet everywhere (XIII. 14.) The *Ṛgvedakhila* says "The One Supreme Lord creating heaven and earth has His eyes, faces, arms and feet everywhere with His main arms and others resembling wings, He impels (Agni and other) beings to activity[2]. The *Yajurveda*[3] also says the same thing.

The term "Viśva"[4] (in *Viśvataś cakṣuḥ*, etc.) denotes "countless". The Kośa also gives the words *sarvam*, *samastam*, *viśvam* and *pūrṇam* as synonyms. The *Bābhravya śākhā* also says: "The Lord who has countless hands, countless feet, countless forms and faces in One". The reference to His immensity of dimension is consistant with His having unlimited '*mahatva*' constituting His essence. Otherwise, the Lord's

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2. 'ध्मा'—शब्दाग्निसंयोगयोरिति अन्तर्भावितण्यर्थः ।
अग्निपदमुपलक्षकम् । भूम्यादिजननार्थं त्रिवृत्करणं करोतीत्यर्थः । (Com.)

3. संनमति इत्यस्याप्ययमेवार्थः । (J)
धातूनामनेकार्थत्वात् । (Com.)

4. The suffix taḥ in *Viśvataḥ* in the Śruti is to be understood in the nominative - sense प्रथमार्थे तसिः । (J)

description of Himself as being without anything that has a beginning, such as bodies, organs.........(XIII.13) will be Incongruous[5].

'Anantarūpa' occurs in XI.16 and XI.38. In one place it meens "having countless forms". In another it means having forms which are unlimited by space and time. Both these ideas are authenticated as in the following passages of the *Yajurveda* : "That which is vaster than Mahat, the one unmanifest with countless forms". Since the Avyaktatattva is itself unlimited and therefore vast in dimension, the Supreme Brahma which pervades it must be necessarily unlimited. The spatial unlimitedness of Avyakta has the support of the following text from the *Āditya Purāṇa* : "The Avyaktatattwa (Pradhāna) stands completely pervading the Mahat tattva." There is no limit to this Avyakta which is a Pratīka, as it were, of the Supreme and there is no limit to its effects in number. Each one of these countless forms is in its turn countless and of unlimited pervasion. Such is the mystery of the Divine Forms." This is supported by the *Ṛgvedakhila* which says : "The Lord's Forms are countless, of the essence of knowledge and bliss and without any *exclusive* limitations of size" (of *aṇutva* or *mahatva*). We also read in *Chān. Up.* : "As much indeed as this all-luminous Ākāśa (Supreme Being) pervading external space is in the heart, so much is He within the heart-lotus. Both the freed and the bound Devas of heaven and earth of Agni and Vāyu, the Sun and the Moon are contained in it". (VIII.1.3)

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5. 'अनादिमत् परं ब्रह्म' इत्यादौ 'सर्वमावृत्य तिष्ठति' इति परममहत्त्वस्य सर्वशब्दस्यानन्तार्थत्वेन 'सर्वतः पाणिपादम्' इत्यनन्तावयवत्वस्य चोक्तेः । (c)

"The wives of Kāliya seeing his hoods sagging with the injuries inflicted by the hard kicks administered by the excessive weight of the heels of Lord Kṛṣṇa who carries the whole world in his belly.. ' (*Bhāgavata* X.16.31). All this is not illogical. The *Viṣṇu Purāṇa* ( ) says about them : 'One should not venture to explain with the aid of mere reason the intrinsic natures of things which defy logical explanation'. The Śruti also says : 'The doctrine of Brahman cannot be set aside by dry reasoning' (*Kaṭha Up.* 1.2.9). Objections brought forward on the analogy of ordinary experience cannot be applied to the mystery of the Divine nature and attributes. They have to be disarmed in deference to the supreme purport (*mahātāt-parya*) of the Śrutis in respect of the mystery underlying the Divine nature and its attributes and their transcending empirical logic and with due regard to the superior validity of texts ascribing apparently contradictory character and attributes to the Divine Being Not to do so would be as absurd as danying the existence of a pot established by Pramāṇas, on the frivolous ground that no such entity is experienced.

In matters falling within ordinary experience, contradiction or absence of contradiction is accepted in the light of established facts, *where no question of Acintyaśakti is involved.* The *Jābāla khila-Śruti* puts it all in a nutshell : 'In the Supreme Being there exist attributes known and unknown thro Śrutis, including those emprically supposed to be mutually incompatible (like *aṇutva* and *mahatva*). There are no imperfections in the Supreme–heard or unheard of. They are merely supposed to be in Him by the ignorant. This is the settled position in regard to Īśvara".

Elsewhere, the disposition of good and bad qualities, given by valid means of proof, should be understood in accordance with the order of merit of persons.[6]

The words 'I see neither the middle'[7] (XI. 16c) used by Arjuna *sets aside the notion* that the Lord's *aparicchinnatva* (of *parimāṇa*) is *not to be taken as substantially true.* Otherwise, such a reference would be unnecessary as it would naturally follow from the denial of a beginning and an end, there, that He has no intermediate state.

'Viśvarūpa' means one whose Forms are all infinite (*pūrṇa*). The *Śāṇḍilya śākhā* proclaims- 'His Form is infinite in dimension, because it is not liable to diminution. Therefore, He is of endless Forms which do not perish'.

XI. 17. The description of the Lord as the immeasurable one' (*aprameya*) is to correct the impression likely to be created by comparing His lustre to those of the blazing fire and the Sun.

XI. 19. The term *Śaśisūryanetram* (whose eyes are the Sun and the Moon) should also be interpreted in the sense of the other identifications as "I am the sacrifice (IX. 16). The *Ṛg Vedakhila* says, in this connection "The various gods are

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6. तच्च क्रमादुत्तमेषु गुणबाहुल्यं, दोषाल्पत्वं, मध्यमेषु उभयसाम्यम् । अवरेषु दोषबाहुल्यं गुणाल्पत्वमिति । (J)

7. मध्यशब्दस्य मध्यमपरिमाणरूपपरिच्छिन्नत्वार्थकत्वेन .... (C)

all born from different parts of His body. For this reason sages praise them as those limbs[8] (on which they depend).[9] Their intrinsic difference from the Lord is, however, clear from other texts like "The Moon was born from His mind, the Sun from His eye" (*RV.* X. 90.13).

As the Devas have several forms, it does not contradict the position that irrespective of their having their genesis at different times from different limbs of the Lord they are always dependent on the Lord in every one of their genesis.[10]

XI. 20. The term *ekaḥ* (one) in the statement—"the space between heaven and earth is filled by *you* with *one form*' is not redundant. Its propose is to make clear that with one Form the Lord pervades the entire space between heaven and earth, while at the same time He is all-pervasive with *many Forms*, tho' He is One in essence. This has been explained in the *Vāruṇa Śruti.*

It will be remembered that the Lord Himself has promised to Arjuna that He will be revealing many Forms of His to him. The words "father and mother (*mātāpitarau*) *in the Vāruṇa Śruti* refer to heaven and earth, as established by other refer-

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8. J. explains that the term '*tadaṅga*' in the Śruti is used without the appropriate case suffix (*avibhaktikanirdeśa*) or as a vocative.

9. जन्यजनकभावेनाश्रयाश्रयिभावेन वा अभेदोक्तिः । (J)

10 For example, in the Śruti the moon is said to have been generated from the Lord's mind and depending on it, while in the *Gītā* it is said to abide in His eye. Elsewhere the Sun and the Moon are said to abide in His molars.

ences like "Let not the mother earth expose me to evil thoughts ( ). Let our Father, Heaven, be a source of happiness to us (*RV.* 1.90.7)

It should not be supposed from XI 20d that the Viśvarūpa Form is invariably terrifying to all, at all times. (It is so only to some for some time due to special reasons). For example, Nārada was not scared by it (See XI. 20d). The Lord shows Himself in such a frightending aspect to some. *Vāruṇa śākhā* says this of the Viśvarūpa : "Some are filled with happiness at seeing the Form, some one else (eligible to see it) is at first frightened by it but after getting used to it, there is all contentment".

It is not that all (are able to) see it actually (only Bhaktas eligible for such a vision on account of their fitnesss—the words "the three worlds seeing the Viśvarūpa" are spoken from this point of view).

While having the desired vision of Viśvarūpa, Arjuna is able to see within the body of the universal Form other Adhikārins who have been practising deep meditation in order to have a vision of the Viśvarūpa and their getting frightened by the mental construct of it in their meditation. Seeing them, thus frightened, it appears to Arjuna that like himself, they too are actually perceiving the Viśvarūpa directly and are frightened by it. Arjuna is thus putting this experience of his in the words : [11]

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11. त्रिलोकेषु स्थितैर्भक्तैरर्जुनाय प्रदर्शितम् ।
दृष्टं विष्णोर्विश्वरूपं स्वयोग्यत्वानुरूपतः ॥
प्रायः सहैव पार्थेन प्रायो भीताश्च तेऽखिलाः ।
अर्जुनादधिका ये तु तेषां भीतिर्न चाभवत् ।
श्रीब्रह्मरुद्रपूर्वाणां कृष्णाया भीमरामयोः ॥
इत्याग्नेयवचनम् । (GT)

Dṛṣṭvādbhutam rūpam ugram tavedam
Lokatrayam pravyathitam Mahātman

The *Gautamakhila sums up the whole position* as follows :— "Such of the Adhikārins as are actually perceiving the Viśvarūpa do so in supreme delight. They are also perceiving at the same time other Bhaktas who though not directly perceiving it are yet frightened by their own mental construct of it in their deep meditation, with their eyes and faces focussed on it, as if actually perceiving it".

XI. 31. The question "who are You O All-pervasive One"? has been put by Arjuna to know some more cosmic attributes of the Lord—just as a person who knows another by his name and appearance may ask him who and what he is in order to have more information about his work, lineage and other matters. If Arjuna does not *know* the identity and greatness of the person he is talking to, he could not be addressing Him as Viṣṇu (XI.30) and as the Supreme Imperishable One (XI.18).

XI. 32-33. The term 'kālaḥ' denotes all the cosmic attributes of the Lord such as the binding down the world and destroying it, and His supreme intelligence. The Naighaṇṭukas describe the root√ kala as the mythicel kāmadhenu capable of yielding all desired meanings — such as to bind down, to destroy, to know and so on. (Kala with the sauffix *aṇ*) Kālaḥ.

And kāla is here used as an established synonyom for the Supreme Lord. For, in the *Mokṣadharma* we find King Bali bound by Viṣṇu addressing the following : "O Indra, You brag of yourself to me when I am bound and held by the noose of kāla. Kāla is this Supreme Person this dark-colored one,

who takes away from the world people whose life time is over. He that awe-inspiring One has bound me down as one binds an animal with a rope" (*Mokṣadharma* XII. 234, 31-32). In the *Bhāgavata Puraṇā* (XI.15.15) the Lord Himself says : "Fixing the *citta* upon Viṣṇu whose Form is known as Kāla one attains the *siddhi* of īśitvam".

The expression "pra-vṛddhaḥ' means (not increasing) but being unlimited by space and time and being eternal and beginningless. The participial termination "*ta*" in '*pravṛddha*' is *not* to be construed in the restricted sense of the past participle but as extending to all the three periods of time in conformity with the Śrautaprayoga: Ṛtam and Satyam *were* born of the ever-blazing light of the Supreme Intelligence" (RV.X.190.1 and the other Śruti "This great ever-existing Being" ( ). That the Lord's lustre and existence are eternal and ever-lasting is confirmed by another Śruti "Lord Viṣṇu is greater in effulgence than those of luminaries like the Sun, limited in space and time. Hence this Ancient One has the distinctive apellation of the Supreme Effulgence" (tveṣam)—(*RV*.Vii.100.3).

"Pravṛddhaḥ" (XI.32) does not, therefore, mean 'increased in power or lustre'. For the *Bhāgavata* (XI.3.38) says "He is neither born, nor grows nor is subject to death'.

"The Lord's divine form is likewise not subject to increase or decrease", as stated in the *Mokṣadharma* ( )

The other Śruti text "He increases not either by karma, or shrinks for want of it"(Bṛh. up. IV. 4.23)shows that intrinsically He is all the more above increase and decrease.

"Here and now" (XI.32) signifies that I have come to specially destroy a very large number of combatants, directly and at the same time. The expression *api* in *tvām api ṛte* (also excepting yourself) is to include among survivors a few others like Arjuna's brothers and Aśvatthāmā, Kṛpa and Kṛtavarman from the Kaurava camp. The term 'pratyanīka' (in the plural) has accordingly to be understood in the sense of the many battalions comprising the two contending armies.

XI.34. The special mention of Jayadratha by name (in addition to Droṇa and Bhiṣma) is on account of the boon obtained by Jayadratha's father that whosoever lets Jayadratha's severed head fall on the ground shall have his own head shattered to pieces, in consequence. Karṇa is specially mentioned because of his possessing a powerful destructive missile (*śakti*) given to him by Indra, as a boon.

XI.36. The expression *'sthāne'* (befitting) is to show that what is going to be stated viz. that the whole world is delighted with the glory of the Lord—is forsooth appropriate.

The Lord is 'Hṛṣīkeśa' because He is the source of the delight, enlightement and stability of the world of beings as the Antaryāmi (indwelling principle) in Agni, the Moon and the Sun whose sparks and rays are produced by the hairs of the indwelling Form of the Lord and depend on them. The authority for holding the Sun and the Moon to be generated by the Lord has been given under XI.19.

'Hṛṣikeśa' also means the Ruler of the senses in the special sense that He impels the knowledge and activity of beings conducive to their advancement. The authority for this is to be found in 'who being present in Prāṇa impels Prāṇa to

activity' (*Bṛh. Up*. iii. 8,16) That 'hṛṣika' has the sense organs may be seen from the following passage in the *Bhāgavata* (II.6 33) "My senses never run into wrong channels".

The *other* meaning of 'Hṛṣīkeśa' is borne out by the *Mokṣadharma*[12] which says "The Sun and the Moon (and Agni) enlighten, stabilize and gladden the world by the power of My hairs known as "rays" (*amśu*) functioning in their respective spheres."[13] As the world of beings is delighted and stabilized by the activity of the Sun and the Moon, I have come to be called by various names such as Hṛṣīkeśa, Maheśāna, Varada and Lokabhāvana (XII.352.1-3).

XI. 37. This explains how indeed it is appropriate that the world rejoices in the glory of the Lord. 'Mahā' signifies the infinite in space, time and attributes (*pūrṇa*). Ātman signifies the Supreme Being, in the senses of (i) one who prevades all, (ii) who bestows His gifts munificently (iii) who imbibes the subtle essence of offerings and devours all at the end of the world and (iv) who is ever present all over the bodies of creatures.[14] You are the giver of life, power of knowability and functioning to the world of positive and negative existences. Transcending them You are above them(*tatparaḥ*).

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12. सूर्याचन्द्रमसोः शश्वत् केशैर्मेंऽशुसंज्ञितैः ।
बोधयन् स्थापयंश्चैव जगदुत्पद्यते पृथक् ॥
13. हृष्यो हर्षहेतवः केशा अस्येति हृषीकेशः । हृष्यतेः की-प्रत्ययः । (J)
14. यच्चाप्नोति यदादत्ते यच्चात्ति विषयानिह ।
यच्चास्य सन्ततो भावस्तस्मादात्मेति भण्यते ॥

(Bhārata)

For full etymological derivation in all these four senses see J.'s C.

XI.42. "Ekaḥ" here signifies the Lord as the sole independent unassisted doer of all actions and who causes others to do them.[15] Such being the case, He deserves the utmost regard and respect and veneration and ought not to be treated with discourtesy or indifference. Still I have behaved irreverently towards You, for which I beg Your pardon – says Arjuna.

XI.50. Sañjaya's statement that after withdrawing His Viśvarūpa, Kṛṣṇa showed Arjuna "his own Form" (svakam rūpam) is not intended to convey that the Viśvarūpa is *not* the Lord's *own Form*(but something assumed by Māyā). The statement is merely by way of giving utterance to the mistaken impression of those who thought so.

The Viśvarūpa too is as much the Lord' s own Form (as the Kṛṣṇa-Form) as established by pramāṇas. These (authorities have been set forth (by me in the concluding part of my commentary on Adhyāya II).

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15. Read: आद्याक्षरग्रहणेन 'ए' शब्द एकस्य द्योतक: 'क' शब्द: कारयितृत्वद्योतक: । अन्तर्णीतण्यर्थात् करोतेर्डः । अथापि एवमसत्कारानर्होऽपि असत्कृतोऽसि ।

(J. Prameyadīpikā)

In this Adhyāya the Lord explains the correct way to contemplate Him after making it clear how His Upāsanā is superior to that of the Avyaktatattva or Śrī (Lakṣmī– the presiding deity of Jaḍa prakṛti). As the topic of Avyaktopāsanā serves to set-off the supreme position of the Lord *it is contributory to the theme of this Ṣaṭka viz. the Lord's Majesty.*

The topic of Śrītattvopāsanā discussed from XII.1. is *relevant* because the meditation on Avyaktatattva or Śri is also found to be a means of attaining Mokṣa, from several Śruti texts such as: "Those devoted to Śrī and have deep inward attachment to her in their hearts attain immortality. Their aspirations are fulfilled in the abode of the Milky ocean (*R.V.*IX.94.4)"Worshipping the beginningless and endless Tattva (Avyakta) which is above Mahat, one one is freed from the jaws of death" (*Katha. Up.* i.3.15). Here, the words "above Mahat" has to be taken to refer to Avyaktatattva which is appropriately described as being immediately above Mahat (The Supreme Lord is referred to separately as the Puruṣa who is *beyond* Avyakta i.3.11). The *Āgniveśya Śākhā* of Sāmaveda explicitly says–"Worshipping the Goddess *Śrī* known as Avyakta with devotion man is freed from all bondage".

Tho' the worship of and meditation on other deities has been shown to be of limited reward (in *Gītā* VII. 23) an exceptionally high position and status has been ascribed to Śrītattva in the following Śruti texts:- "The ever-youthful (*Yuvatiḥ*) lady, wearing four braids of hair, matchless in her beauty and with shining limbs (*ghṛtapratīkā*) stands attired in intelligence (*vayunāni vaste*). The two Forms of the Supreme Lord reside in her and shower their grace on Her to whom the

gods pay their homage" (*RV*. X.114.3). Similarly the other Śruti " The eternally youthful lady wearing four coiffeurs, brilliant and beautiful is apparelled in beaming intelligence" (*T.B.*i.2.1.27) In *RV*. (X.125) Śrī proclaims her greatness as follows "I move about attended by Rudras, Vasus, Ādityas and Viśvedevas. I am the resplendent one, unifier of the gods. the sanctifier of substances fit for sacrifice. I am present everywhere from time immemorial. Hence the gods instal me in many places, for worship and I energise them. Whosoever eats food, whosoever perceives, breathes and hears what is said to him does so by my power. The virtuous ones are nearest to me. Hear the wellknown and trustworthy fact that whomsoever I am pleased to elevate I make him a Rudra, a Brahmā or a wise Ṛṣi. I draw the bow to stay Rudra the destroyer of creation (or the foe of Brahmā). I bring forth Brahmā the creator of the world and place him at the head of the world. My source is the Being in the diluvial waters of the ocean. Beyond heaven and the earth, I am of this (limited) measure of greatness". (*Ambhṛnī Sūkta*). There is also the other Vedic text : "O Go. dess whoever earns your approbation becomes a Ṛṣi or Brahmā. By your displeasure he forfeits his good fortune (*Tait.tBr*. X.39)

In so far then as it appears from *these texts that the worsihp. and contemplation* of Śrītattva is as much a means of attaining release as the worship and contemplation of the Supreme Lord and as it is not easy to determine which of the two is the su. erior among the Sādhakas who (are reported to) attain the same goal of Mokṣa by going thro' either of the two paths of worship (of Śrītattva or the Supreme Lord), the uninitiated is apt to be assailed by a genuine doubt in this regard. Arjuna is therefore merely voicing such a natural doubt on *behalf of the uninitiate* in order to *get the correct position* reviewed and reinforeed by further discussion.

The expression "evam (XII.1) refers to the Viśvarūpa-form as seen and heard of by the gods and the Ṛṣis and the manner of upāsanā indicated in terms of *Matkarmakṛn matparamaḥ* (XII-55).

'Avyaktam' (XII.1c) is the Cetana-Prakṛti of which the *Bhāgavata* (III.26.10) says : "The Avyakta or Sentient Prakṛti which is the Abhimānini of Jaḍa-Prakṛti having the three qualities (of sattva, rajas and tamas) is eternal, the abhimānini of causes and effects in creation (*sadasadātmakam*), by herself uncaused (*aviśeṣam*) and, therefore, known as 'Pradhānam' and as producing the effects of Jada Prakṛti known as 'Prakṛti' (modifying pra-karoti iti).

This Cetana Prakṛti is knows as Ākṣara in the Śruti "The Supreme Brahman is beyond the Cetana Prakṛti which is above the Jaḍa (Akṣara) Prakṛti (*Muṇḍ. Up.II.1.2.*)

(It is wrong to equate Avyakta with the so called Nirguṇa Brahman and assign Śrī Kṛṣṇa to a lower position as Saguṇa Brahman as the commentary of Saṅkara has done). The Supreme Brahman is certainly not some one different from or higher than "Bhagavān" (Srī Kṛṣṇa) The *Bhāgavata Purāṇa* (II.2.34) distinctly refers to Bhagavān Vāsudeva (Kṛṣṇa) as the universal Brahman. "At the end of the hundred years of Brahmā, the Ānandamaya-Paramātman sports in His own Self as the indweller of all (*Sarvātmaka*) brimming with auspicious attributes (brahma) bearing the name of Vāsudeva".

It has already been established towards the close of the commentary on Adhy. II that the Supreme Brahman has a body of its own consisting of the essence of bliss. The only correct way of contemplation of the Supreme B. recognised by Sruti is as one having a trans-empirical "Form" of its own as can be

seen from the text beginning with the words "The Supreme Being having countless heads and eyes and feet" and concluding with the promised reward of Mokṣa attaching to *such* upāsanā with the words—"whoever knows Him *in this manner* attains immortality, for there is no other means of Mokṣa" (*Puruṣasukta*). The description of the Supreme B. as "Āditya-varṇam" (of the color of the Sun) cannot be lightly dimissed as a mere *mode of speech*. There is the following in the *Saukarāyaṇa Śruti* of the *Sāma Veda* — (ascribing a distinctive Form to the Supreme B.) "Sthāṇu (Rudra), son of Brahmā, approaching His Sire said to him "which is to be meditated upon as helping one to cross the cycle of births and as the being denoted by the syllable 'Om', by Sādhakas cleansed of their sins and desiring Mokṣa.' How is the contemplation of that all-pervasive effulgence to be carried out (as sākāra or Nirākāra) ? Of what description is that Being which has no physical components from hairs to feet (*alamapādaḥ*)[1]. And Prajāpati answered, "The Lord Viṣṇu is indeed the Savior (*tārakaḥ*) without physical components from hairs to feet. I shall tell you how to meditate on Him. He has countless heads, countless hues, of golden hue, of reddish glow like the Sun or blue in color. He is to be meditated upon in the heart as having eight arms, of unlimited valo and power and as beginningless".

We have seen that descriptions of B. as formless (*arūpam*) are to be understood in terms of absence of empirical (*laukika*) form.

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1. (प्रत्याहारन्यायेन) लोमान्तपादाद्यवयवा न विद्यन्ते यस्येति अलोमपादः।

(J)

Moreover, Arjuna's question in XII.1 (and its answer) relates *two distinct beings* as the *object of meditation*, in the wording—"those who worship You and those who worship Akṣara, the Avyakta" (*Ye tvām* upāsate, *ye ca* Avyaktam upāsate). According to Śaṅkara's interpretation, the question relates to the same Adhikārins who seek thro' Sākara-upāsanā to cleanse their minds and *gradually* to attain the Nirguṇa-B. (Avyakta) thro' Nirākāropāsanā. But the wording in the text of the *Gītā* refers to totally disconected Adhikārins (not Adhikārins of the same Being *going from one stage to another*).[2]

XII.3-4. Let those who meditate on You be superior. What is the reward (fruit) accruing to the others (who meditate on Avyakta or Cetana-Prakṛti) ? The Lord answers this question in 'Ye tu' (XII.3-4).

The *Bhāgavata Purāṇa* refers to Māyā (and its Abhimāninī) by these epithets: (By the power of) 'that which is inaccessible to inference' (*apratarkyāt*) and 'is difficult to be fully defined' (*anirdeśyāt*) my feet have been severed" (i.17.19) The Supreme

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2. Moreover, in the Advaitic view, the Saguṇopāsaka is *inferior* to the Nirguṇopāsaka. But in utter defiance of this the Lord's answer to Arjuna's query saying that those who meditate on Him (the Saguṇa or Sākāra) are *superior and greater knowers of Yoga*" (XII. 2.) upsets the entire logic of Śaṁkara's interpretation. Read also :

ये तु 'ते मे युक्ततमा मता' 'मय्येव मन आधत्स्व' इत्यादौ भगवता उक्तोपि, अव्यक्तोपासनस्याधिक्यं वदन्ति, ते तु अपलापकत्वादेव अतिसाहसिकत्वात् सुशोच्या एव ।

(GT)

B. has been referred to earlier by the term "daivam" in the passage "some others hold the Lord to be the cause of my feet being cut off" (i.17.18).[3] The *Kāṣāyaṇa śākhā* of *Sāma Veda* says : "At that time (of Pralaya) there was neither Sat nor Asat i.e. neither the great elements (Ākāśa and Vāya) nor the subordinate ones (Tejo-abanna). There was Tamas and everything was enveloped by it. This Tamas is the unmanifest, ageless fully indefinable—the Prakṛti".

The Abhimāninī of Prakṛti is all pervasive and inscrutable in its nature. This has been stated in the *Mokṣadharma* : "From the Abhimāninī of eternal Bhāvarūpājñāna (*śāśvatatamas*) depending on the will and control of Nārāyaṇa, from the unaging, the supersensuous Prakṛti inaccessible to the mind, the unborn, existing in Pralaya (*asatyāt*) the amiable, the chief, which acts in accordance with the Lord's wish, the unopposed, undecaying, undying form, that which has no physical body, the all-pervasive, all-creating Cit-Prakṛti the Puruṣa (fourfaced Brahmā) was born" *Mbh.* XII 351.6). The *Manu Smṛti*) (1.5) reads "In the beginnig this Prakṛti was inactive as if slumbering all over, unborn, inaccessible to perception, inferece and śabda. The *Gītā* itself refers to Cit-Prakṛti as Kūṭastha and Akṣara in XV. 16. Kūṭastha means being present in Avyākṛta-Ākāśa (as its presiding deity) The *Ṛgvedakhila* says : The Goddess Śrī being present in Avyākṛta-Ākāśa is for that reason known as 'Kūṭasthitā'. The *Gaupāvana-Śakhā* of *Sāma Veda* reads "The Cit Prakrti is all-pervasive, never dislodged from her permanent place (in the heart of the Supreme) one in whom the cosmos is rooted (*viśvagā*) the source of the world, one without flaws".

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3. This is the speech of Dharma.

XII . 5 . This verse answers the question how if Mokṣa is attainable by the upāsanā of Śrītattva also one should at all accept the superiority of contemplation (of the Lord) to that of Śrī ?

That to which the meditation on Avyakta is the means is verily achieved with great difficulty[4] "Gati" signifies the means of approach (mārga) . The consolidated meaning of XII . 5 cd is that the way to attain Me (the Supreme Being) thro' Avyaktopāsanā is traversed with very great difficulty.

(XII.4 ab explains in what manner the approach to the Supreme Lord thro' Avyakta is full of hardships, hinted at by the expression 'hi' in XII.5c).

The direct envisioning (*āparokṣyam*) of Avyaktatatva or Śrī is impossible without intensive contemplation, absolute sense control and uniformity of vision in respect of the Lord (as spelt out under VI. 29-32) interesting oneself in what is beneficial to all beings and such other prerequisites of right conduct, right devotion to the Lord and other assets (*sādhana-*

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4. According to this interpretation of the words 'Avyaktā gatiḥ' the term 'avyakta' stands for the upāsanā of *avyakta* by extension of sense and in 'gatiḥ' the suffix '*ktin*' is used in the instrumental sense of being a means to something else—in this case the contemplation of the Supreme Lord. If *gatiḥ* is construed in the accusative sense it would make the attainment of Avyakta itself the goal of its upāsanā- But as the Lord Himself says in XII.4 c that the Avyak- topāsakas attain *Him*, the phrase 'avyaktā gatiḥ' has to be construed in terms of a "Lakṣitalakṣaṇā" as above.

sandarbha). Without them there is no possibility of Avyaktopāsakas earning the grace of the Lord. In other words even with the envisioning of Śrītattva, there is no possibility of the Lord's grace being attained without proper contemplation of the Lord Himself.[5]

The approach to contemplation of the Lord thro' the envisioning of Śrītattva as a means thereof thus involves greater hardship in that even without resorting to Avyaktopāsanā as a means those who contemplate on the Lord Himself attain Mokṣa *more easily*.[6]

Still the question about the other way of approach to the contemplation and attainment of the Lord thro' Avyaktopāsanā has been raised by Arjuna in this context for this reason and

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5. The statement *Na tad ṛte Viṣṇuprasādaḥ* is, therefore, to be construed in terms of an inseparable association (*ayogavyavaccheda*) that it can never be that envisioning of Śrī is not a means of attaining the Lord's grace (But not that no other thing is necessary to earn His grace—sueh as contemplation of Him).

6. As J. points out towards the close of his C. on *GB*. XIII.6 M. in his C. on XII. 4 has made anticipatory mention of some of the points made by the Lord in XII. 6-7. Read:

(J. GBt. XII. 6)

अत्रानन्येनैव योगेन' इत्यदिना विनाव्यम्तोपासनं इत्येतत्प्रतीयते । उपासते इत्येवोक्त्या .... । आगामिगीतावाक्यमपेक्ष्य प्राक् बुद्ध्यारोहाय तदुक्तमिति ।

(J. *GBT*. XII. 6)

purpose that those who have envisioned Śrītattva will find the contemplation of the Lord very much easier *after that.*

Nevertheless, the fact remains that the hardship is more in trying to attain contemplation of the Lord thro' successful contemplation and envisioning of Avyakta or Śrītattva, in the first instance, thro' so much difficulty as has been pointed out (in explaining XII. 4. ab—in so far as one is bound to envision the Supreme Lord Himself by putting forth the same in tensity of effort or even less of it than is necessary in the other case.

There is also the risk of Śrītattva not being too pleased even with one's extremely intensive Upāsanā of Hereself if there be any deficiency in respect of the other complementary requisites of sense control and other matters.

The Lord's own devotee, on the other hand, has this advantage of the fulfilment of the auxiliary conditions being rendered easy for him by the Lord's own effort.[7] In this way, there lies greater hardship in the other way of approach to the Lord thro' Avyaktopāsanā. All this has been unmistakably indicated by the Lord Himself in the text of the Gītā in verses XII. 3, 4 and 5 by the use of the prepositions 'pari' and 'sam, and the comparative suffix 'tara' in respect of the words '*upāsate* '*niyamya*' and '*adhika*, in connection with the meditation on Avyakta or Srītattva.

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7. तत्र न्यूनताप्रयुक्तमपराधं भगवान् क्षमते— 'अपि चेत्सुदुराचारः इत्युक्तत्वात् । *(IX. 30*7)

(Śrīnivāsa)

The *Mādhucchandasa śākhā* of Sāma Veda also says in the connection - 'The Cit-Prakṛti is envisioned only by those who worship her with deep devotion to Viṣṇu, who have completely conquered their senses, whose conduct is spotless and who have uniform vision in respect of the Lord's presence in all things. When thus envisioned she confers on her devotees sublime devotion to the Lord and abides with them, removing all their obstacles to their realisation of the Lord.' Such devotees of Śrī, after meditating on Vāsudeva and attaining direct vision of Him have everlasting peace (*Mokṣa*) *thro' such knowledge* of Viṣṇu and by His Grace'.

The same thing has also been stated in the *Ayāsya śākhā* of Sāma Veda : 'The Lord is moved to graciousness together with His consort, 'Avyakta, with the same effort by which the devotee has attained the grace of Śrī, and not by anything more. But the Lord is not pleased with His devotee by his winning the grace of Śrī alone. When He is pleased all others are bound to be pleased, for certain. In the worship and contemplation of the Lord any surplus of effort or deficiency of it does not become an offence by commission or omission. For He alone is the bestower of excellences and Mokṣa - not Avyakta or others. *by themselves*".

There is also another text in which Śrī says 'Desirous of Kaivalya (*ātmabhāva*) by worshipping me, devotees endeavour to please the Paramātman'.[8] There is a similar speech of Śrī

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8. The dative case in '*Yatante Paramātmane*' is in accordance with

क्रियार्थोपपदस्य कर्मणि स्थानिनः । (Pāṇ. II. 3. 14)

in *Mokṣadharma* (XII. 221, 25) 'I always abide with those who remain steadfast in Dharma, who are devoted to the supreme Brahman, who always speak the truth and are humble[9] and bountiful'.

In *point of truth*,[10] the Being referred to as beyound 'Mahat' (in the commentary on XIII.1) is the Supreme Lord Himself. So it has been established with sound reasons in the Brahma-sūtras (1.4.5-7)— "If it is contended that the Śruti speaks of other things we say no ; for it is the omniscient Lord that is spoken of by all the terms. And because the Upaniṣad deals with the exposition as well as the question relating to the same three topics". This is also supported by the use of the masculine pronoun "*tam*" in *Nicāyya tam* (*Kaṭha. Up*. i.3.15).

The *Āgniveśya śākhā* also clarifies the same point when it says : "That which is above Mahat and everlasting. It is the Supreme Lord invoked by all—that is described as being beyond Mahat".

It is not to be supposed that the very existance of Avyakta (or Prakṛti) as an ontological entity in Vedānta philosophy has been denied by the Lord Himself in B.S.1.4.1. For its existence has been well established by Him in the *Mahābhāratā*, *Bhāgavata* and other works. As for BS.1.4.1 in which according to some commentators he has denied the very principle of Prakṛti — (which then would automatically rule out the

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9. V. l. प्रार्थिते (Critical Edn.)

10. Read : पूर्वं शंकाहेतुत्वेन वाक्यान्युदाहृतानि तेष्विदमेकं नाव्यक्त-विषयमिति वस्तुस्थितिमाह— 'महत:' इति । (J. *GBT*. XII. 5)

recognition of Śri or Avyaktha as its Abhimānidevatā). the correct position is different. The words of the Sūtra '*Śarīrarūpakavinyastagṛhīteḥ*' are intended to set aside the conception of Jaḍa- Prakṛti as an *independent principle*, acting as the material cause of the world and as bearing the fullest primary sense of the word 'Avyakta' as adumbrated in the Nirīśvara Sāṅkhya system and to establish the position that this Prakṛti or Avyakta exists and functions under the control and sovereignty of the Supreme Brahman as defined in Vedic Philosophy.[11]

This is clarified by the *Saukarāyaṇa Śruti*. "The Cit-Prakṛti which brings forth the world is dear to the Lord as she is like unto a body to the Bodiless One".

Śrī confers high rewards *quickly* upon those who scrupulously fulfil the rigorous discipline of her worship. Not so he Lord. This is what distinguishes the two.

The *Ṛgvedakhila* says in this connection : "To those who meditate on Śrī, looking upon her as golden in hue, with hands like lotuses, as the ruler of all, and pervading all matter, (as she is in reality) She herself (*saiva*) grants within a month great (spiritual) riches and prosperity. Not so the Lord.

XIII. 6-8. These make it clear that those who worship and moditate on the Lord with devotion are free from such difficulties (as are associated with the worship and meditation on Śrī tattva (separately). This has been brought out in the

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11. For the full discussion of the different interpretation of these Sūtras by different commentators see my *BSPC* Vol. I, pp. 263-72.

Saukarāyaṇa Śruti also : What have they who worship and meditate on the Supreme Person to wish for and expect to receive from Avyakta and other deities?"

The *Mokṣadharma* (XII.328-30) also says—"Of the four kinds of My devotees, the Ekāntins are the foremost as they are not devoted to any other deity (*ananyadevatāḥ*). I complete their ṣādhanas in a special manner for these Ekāntins discharge their karmas without expectation of any rewards (other than My pleasure)

XII. 12. Knowledge is better than contemplation[12] without it. Better than such knowledge[13] without contemplation is actual contemplation *with* knowledge. So it is stated in the *Anabhimlāna śākhā* of Sāma Veda-"Better than mere contemplation is that informed by knowledge. Therefore, Aparokṣa ensuers after such contemplation and then Mokṣa".

The statement in XII.12 that surrendering of the fruits of karma is even better than Dhyāna is to be interpreted more as a laudation than as a statement of fact, Otherwise, how can the Lord be telling Arjuna in XII.11 ab "If you are not able to do even that much"—i.e. to say doing your work for My sake" (XII.10 cd) "then surrender the fruit of your action to Me". He has also stated in V.2 cd that Karmayoga or doing one's work with the sole object of pleasing the Lord by such work excels the other negative aspect of karmasannyāsa in terms of

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12. As 'abhyāsa' has been recommended to achieve steadiness of mind in XII.9 it seems appropriate to understand this term in the sense of Dhyāna as such, as has been done by M.

13. Knowledge of the Lord to contemplate on Him and the attributes of the Lord upon which to contemplate as given in VI.29.32 and further adverted to in XII.6-8.

cutting out the hankering after their fruits for oneself. That being so, it stands to reason that Dhyānayoga is necessarily superior to all such other disciplines as Karmasannyāsa (in its negative aspect) and Karmayoga. Moreover, there is the clear pronouncement in the *Kāṣāyaṇa Śruti* on this point that "Dhyāna is proclaimed by sages to be superior to all other sādhanas. Jñāna and Bhakti centring on the Lord, added to Dhyāna, is still superior. Neither the giving up of karma nor dispassion consisting in not regarding objects of sense enjoyment as agreeable to oneself or Tyāga in the sense of no hankering after fruits of Karma can equal even a fraction of the fruits of Dhyāna informed by knowledge".

Tho' these two statements (*Gītā* XII.12 c and the above from *Kāṣāyaṇa Śruti*) are on a par as pronouncements, the commendation of giving up of Karmaphala with particular reference to those who are not even able to practise Karmayoga which is so indubitably below Dhyāna, makes it clear that the pronouncement in *Gita* XIII.12 c (*Dhyānāt karmaphalatyāgo viśiṣyate*) is not to be taken at its face value. This commendation of and praise given to Karmaphalatyāga (over and above Dhyāna, in XII.12 c) can be consistently explained as being due to the important reason that karmaphalatyaga or giving up the desire for the fruits of action for oneself is a most potent factor in promoting higher knowledge and Dhyāna.[14]

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14. This can be seen from the terms of reference in the *Muṇḍ. Up.*

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायात् ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् । (II.12)

This point is brought out by the *Gaupavanaśākhā* "Dhyāna linked with tyāga is far superior to dhyāna without it". For, it does not at all stand to reason that Mukti is attained immediately after and by mere giving up of desire for fruits of action etc. On the other hand Mukti *is* attainable by Tyāga linked with Dhyāna, which is the next indispensable stage.

The praise bestowed on mere Tyāga holds good even from the point of view of this alternative interpretation of XII.12 c, just as when one says X will conquer his foes with the aid of Y and not without it."[15]

XII.19. The repetition of ideas between some of the words and phrases in verses 16, 17 and 19 is to be explained on the basis of their interrelation as general and particular statements or as the original and its explanation in some instances, In respect of *Harṣāmarṣabhayodvegair muktaḥ* (ver. XII.15) and its counterpart *Yo na hṛṣyati* (XII. 17) the latter is to ensure that there is uninterrupted continuity of the state in question. (which is not explicit from the participial form '*muktaḥ*' used in Ver. 15. The previous statment, is meant to preclude the possibility of the subsequent one being regarded as purely figurative and to make it purportful.

15 यथानेन भृत्येन युक्तो राजा रिपूणां जेता, नान्यथेत्युक्ते भृत्यस्य स्तुतिः लभ्यते । (J)

In the present case also the help given by Karmaphala tyāga to Dhyāna in making it superior to mere dhyāna without its aid is a sufficient reason to emphasise the importance of Tyāga in Dhyāna.

The repeated references to Bhakti (and Bhaktimān) in verses 14, 15, 16-20 is to bring out the superiority of devotion to the Supreme Lord to the upāsanā of Avyakta or Śrītattva.

The attributes referred to in verses 13-19 are intended to elaborate and elucidate what is intended by implied extension (*upalakṣaṇa*) in XII. 6.

Śaṁkara has held that these attributes of *adveṣṭṛtva* etc. spelt out in verses XII. 13-19 are enjoined with reference to those who are Upāsakas of Nirguṇa Brahman or 'Avyakta' or 'Akṣara'[16].

This is farfetched.[17] For the passages (13-19) stand much nearer and closer in context to devotees of the Lord expressly referred to in the immediately preceding verses (6-11) while the reference to Akṣara or Nirguṇa Brahman, as conceived by Śaṁkara is to be found *as far back and away as* in XII. 3-5. His interpretation is, therefore, against contextual contiguity apart from the clear statement in *Yo madbhaktas sa me priyaḥ.* which is one of the seven in the series begining with Adveṣṭā ....(13).

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16 अत्रात्मेश्वरभेदमाश्रित्य विश्वरूपे ईश्वरे चेतः समाधानलक्षणयोगः उक्तः, ईश्वरार्थं कर्मानुष्ठानं च अक्षरोपासकानां कैवल्यप्राप्तौ स्वातन्त्र्यमुक्त्वा, इतरेषां पारतन्त्र्यादीश्वराधीनतां दर्शितवान् । तस्मादक्षरोपासकानां सम्यग्दर्शननिष्ठानां संन्यासिनां अद्वेष्टा सर्वभूतानाम् *XII. 13-19* इत्यादि धर्मपूगं वक्ष्यामीति प्रवर्तते । (*S. GB.* XII.13)

17 अक्षरोपासकानभिकृत्यैतदुच्यत इत्यसत् । सन्निहितसम्बन्धे सति व्यवहित सम्बन्ध ग्रहणायोगात् । यो मद्भक्तः स मे प्रियः इत्यादि वचनाच्च । (J)

XII. 20. Concludes with a summing up of what has been stated earlier in XII. 6-8. Dharma is the Lord (Viṣṇu).[18] Whatever contributes to His upāsanā is "*dharmyam*". 'Amṛtam' is what destroys death, decay and other aspects of transmigratory life. '*Dharmyāmṛtam*' thus comes to mean the means leading to the Lord and immortality.

'Śrad' is the asset of faith. The lexicon also says 'Śrad' denotes *āstikya* (faith in God). Those who have such faith are '*Śrad-dadhānāḥ*'.[19]

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18 धारकत्वात् धर्मः । Jayatīrtha points out that 'dharma' in this context cannot be taken in its ordinary sense of unseen merit (*adṛṣṭa*) earned by karma. For karma is either pravṛtta or *Nivṛtta*. Pravṛtta karma is not opposed to *rāgadveṣa* etc., deprecated in Gītā. Nivṛtta karma, on the other hand, being the cause of producing the state of freedom from *rāgadveṣa* cannot be considered as *produced by it*.

19. J. has a learned note discussing whether 'śrad' is to be treated as a preposision according to the Vārtika or as a noun form.

ṢAṬKA III

ADHYĀYA XIII—KṢETRAKṢETRAJÑAYOGA

The third Ṣatka is in the nature of a review and summary of the preceding two. This Adhyāya is a condensed but co-ordinated exposition of some of the main topics dealt with before such as the means of Aparokṣajñāna (elucidated in the first six chapters) the object of this knowledge viz. the Supreme Lord and His nature and attributes (elucidated in VII. ff) the nature of Kṣetra (elucidated in VII. 4–5) and the plurality of souls and their difference from the Lord (taught in II. 12 ff).

XIII. 4. 'Yadvikāri' means the properties with which it (the '*kṣetra*') is endowed. '*Yataśca yat*' means "by which it (the kṣetra) is impelled to act (*yat*)[1]". "*Sa ca yo*" or "who *He* s" refers to the prime mover of all to such activity (*pravartakaḥ*).

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1 यतश्च यत् does not carry the tame sense of "which from which" or from which (cause) a given effect is born (as in S.'s com.) as *such a sense is already conveyed by the words 'Yadvikāri' according to his own interpretation.* Moreover, it requires the importation of the predicate "*utpadyate*" to complete the sense. Hence M. has given a more insightful interpretation of "yat" as a present participial form of the root √iṇ "to move" which agrees so well with following reference to *Sa ca yo yatprabhavaḥ*— viz. the Kṣetrajña or the Lord who indwells in all and knows all about its composition and working.

The words "Yataśca yat" are intended to show that the kṣetra is moved to its activity by the Lord while "sa ca yo" brings out the essential characteristics of such a Being. There is thus no overlapping of ideas between the two.

XIII. 5. Brahmasūtras are the well-known Śārīraka Sāstra (of Bādarāyaṇa).

XIII. 6. 7. Desire, aversion, pleasure, pain and others are the vikāras (modifications) and the preceding "Bhūmi, āpo, anala" etc. are the kṣetra.

XIII. 8. The reference to the absence of self-praise and other assets is by way of indicating the means of attaining Aparokṣajñāna of the Lord whose greatness is going to be expatiated upon from XIII. 12 to 17. 'Dambha' is projecting a false image of one's own greatness, The lexicon defines it so. 'ārjavam' (rectitude) is consistency in thought, word and deed.

XIII. 9. 'Sakti' is attachment. The same when carried to excess is 'abhiṣvaṅga' a snare, as defined in the lexicon.

XIII. 11. 'Tattvajñānārthadarśanam' signifies deeply cogitating on the purport of the Śāstras in order to attain Aparokṣa.

XIII. 12. The words 'Param Brahma' (Supreme B.) bring up what has been predicated in "*Sa ca Yaḥ*" (Ver. 4). The remaining words describe the greatness of the Lord conveyed by the words 'Yatprabhāvaḥ. (Ver. 4).

The compound '*anādimat*' should be construed as a negative Bahuvrīhi meaning a Being which has no body, organs, qualities or activities which have a temporal beginning (*ādi*).[2]

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2 आदिर्येषामस्तीत्यादिमन्ति । न विद्यन्ते आदिमन्ति यस्य तदनादिमत् । सामर्थ्यात् तानि देहेन्द्रियगुणक्रियादीनि । (J)

It would betray an admission of incompetence in versification with adequate power of expression on the part of the Gītācārya to brush aside the suffix 'mat' in *anādimat* as a mere verse-filler[3]. Otherwise, the shorter form *anādi* would have sufficed and the metrical deficiency could have been made good in other meaningful ways.

XIII. 14. '*Sarvendriyaguṇābhāsam*' signifies that (Lord) who illuminates (*ābhāsayati*) the power of all our sense organs, making them capable of revealing to experience their respective objects (*viṣayāḥ*). The correct meaning of the other description of B. as having no *indriyas* etc. (XIII. 14) has already been made clear earlier (in the course of our Bhāṣya on Adhy. II. verse 50).

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3. As has been done by S. :—

तस्मान्मतुपो बहुव्रीहिणा समानार्थत्वेऽपि प्रयोगः श्लोकपूरणार्थः ।

(*ŚGB*—12). S. also quotes an earlier interpretation (possibly shared by Bhāskara whose C. beyond Adhy. IX. is *not extant*), splitting the words as *anādi* and *matparam* which overcomes the redundancy of the *matup*-suffix. Both S. and J. reject the interpretation of *matparam* propounded by this unknown commentator who, however, like them takes the word "Brahma" to refer to the Supreme Brahman. Curiously enough Rāmānuja too follows the unknown commentator mentioned by S. in splitting the words into *anādi* and *matparam* but differs from S. Bhāskara and Madhwa in holding that 'brahman' here refers to the Jīvātman. He does the same in other crucial contexts also. Attention is invited in this connection to my paper on *Bhāskara A Forgotten Commentator on the Gītā*, published in the *I.H.Q.* IX. Calcutta, 1933.

XIII.19. The virtues of *amānitva* etc., have been given precedence of enumeration over the 'Jñeyam' (XIII.12-17) to indicate the fact of their being subsumable in the *Vikāras* of Prakṛti, before passing on to the Jñeyam (Brahman). The 'prabhāva' or majesty of the Lord has been described (beginning with XIII 12 cd) after enumerating the means of realisation partly because of the abundance of the Lord's Majesty and the intimate bearing of their knowledge on the pursuit of Sādhanas by the seeker.

XIII. 20. The reference to Prakṛti, Vikāra and Puruṣas is not irrelevant in this context. The interrelations between them are briefly touched upon here (XIII.20-21) for the purpose of elucidating the statement "Yataśca yat" (whence it derives its impulsion to activity)—as it has been explained by us.[4]

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4. The Lord's impulsion of all finite reality has been conveyed by the words "*Yataśca yat*". This can be elucidated only *after* His *prabhāva* has been made known. This again presupposes the knowledge of the finite reality which is subject to His impulsion. It consists of "Kṣetra" with all its ramifications into *cit* and *cetya*. For the term *kṣetra* in its broadest connotation includes both Prakṛti and Puruṣas, in whom the Lord indwells (as the etymology of the term *kṣetra* (*kṣīyate atra Bhagavatā iti kṣetram*) establishes.

   Hence the term "Prakṛti" includes the twentyfour *tattvas* beginning with Mahat. The term 'Vikāra' similarly comprehends the Sattva, rajas and tamo-guṇas of Prakṛti and all their modifications come under the description of vikāras.

By 'guṇas' here its properties of Sattva, rajas and tamas are also understood. The *vikāras* and the three guṇas have been separately referred to in the text in order to make it clear that the guṇas which remain in a subtle state in pralaya put on a slight increment (*upacaya*) at the time of creation. This is stated in the Mādhuchandasa Śākhā—"The three guṇas which partake of the nature of both effects and not effects (*Kāryākārya*) during the period of creation (in so far as they *do* undergo a slight measure of increment (*upacaya*) as compared with that of the Mahābhūtas, but which being so slight is negligible and hence treated as *akārya*).

III 20- 22. The physical body[5] is termed kārya. The lexicon confirms this by saying "the body is known as 'kārya' (effect)". The sence organs are designated as 'karaṇāni'.

'Bhoga' presupposed in the term 'bhoktṛ' (*tva*) consists in the apperception of or in one's being able to directly intuit the states of pleasure and pain under experience as occurring to one's own self. Such intuitive correlation of experience to . one's own self is bhoga[6] Only the soul which is of the essence of consciousness (*cidrūpa*) *is capable of* such bhoga (and *not* Jaḍa-Prakṛti or its modifications, such as the *antaḥkaraṇa*, which is then supposed to be mistakenly transferred to the Puruṣa, as the Sāṅkhya system holds).

As the body and sense organs are products of Jaḍa-Prakṛti thro' self-modification (*pariṇāma*), this Jaḍa-Prakṛti is here

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5. The term 'Śarīra' applies to the subtle body also.

6. सुखादिविषयः स्वीयतया साक्षात्कारः (भोगः) ।

spoken of as the 'agent' (*kartṛ*) by way of courtesy (*upacāra*). The *Bhāgavata Purāṇa* (III.27.9) supports this position when it says "The learned ones hold the Cetana-Prakṛti to be the efficient cause of the coming into being of the physical bodies, the senses and the mind (*kartṛ*). They also hold the Supreme Being (Puruṣa) who transcends both the Jaḍa and Cetana Prakṛtis to be the principal cause in making the Jīvas experience the pleasures and miseries in life[7].

XIII.23-24. Speak of the Lord who impels the kṣetra to activity (*Yataśca yat*, as stated in XIII. 3.

The Lord is 'Upadraṣṭā' the exalted witness and '*anumantā*' who deliberates and guides the soul in every one of its activities.

In XIII. 21 *cd* it is the individual soul which has been referred to as implicated in participation in the experience of pleasures and pains in life. But in '*Prakṛtim puruṣam caiva... ubhāvapi*' (XIII 19) it should be understood that the Lord and the individual self are both connoted by the very same word (used once) by way of '*tantrā*'-device. Therefore, in XIII. 23 both are meant.

Saṁkara construes the words '*Ya enam* (*evam*) *vetti Puruṣam*' (XIII. 23) *as proclaiming the Jīvātman's identity with*

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7. The *Vivṛti* of Rāghavendra clarifies here that the part played by Cit Prakṛti in providing the selves with their bodies and organs, which are the modifications of Jaḍa Prakṛti, is comparatively more than what it is in enabling them to enter into their experience of pleasure and pain of life—where the Lord's part is much *more*,

the Lord[S] : This is *against* the supreme purport and governing thought of all the Sāstras.

For the purport of all śāstras is to expound the absolute glory and greatness of the Lord. So says the *Saukarāyaṇa Śruti* "All Vedic pronouncements and *nyāyas* embodied in the Mīmāṁsā Sāstra of Brahman have the glory of the Lord as their highest purport, which because of its vastness is (said to be beyond the power of words to describe, in full. Not only do the Śrutis purportfully ascribe countless transcendental attributes to the Lord (Viṣṇu) but in the same breath predicate their actual presence in Him. There is no overriding reason to set aside this fact of the actual presence of such transcendental attributes and glory in the Lord. Nothing contrary to the Mahātātparya of scripture in respect of the Lord's glory can be established by either perception or even the Purāṇic texts because of conflict with their own basic ground of proof (*upajīvyapramāṇa*) to which they have to defer, before proceeding further. And inference by its very nature can give rise to knowledge which is comparatively less powerful than perception or scripture".

For this reason, the Mahātātparya of Sruti in respect of the Lord's Supreme Majesty cannot be upset by any kind of reasoning. The very reasoning by which it is sought to be made out that the Lord's glory is *not a fact*, will on account of Upajīvyapramāṇavirodha be rendered fallacious. The glory of the Lord would thus remain true for ever as established by the Vedas.

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8. य एवं यथोक्तेन प्रकारेण पुरुषं साक्षादात्मभावेन अयमहमस्मीति वेत्ति न स भूयो देहान्तरायोत्पद्यते ।

(S. GB. XIII. 23).

There is no difficulty also in recognising a subsidiary purport of scripture in respect of the actual presence of such glory of the Lord without prejudice to the final purport in regard to His glory as such. However, as a matter of fact, we have it on the authority of the same source that the predication of supreme glory of God in the scriptures equally presupposes supreme purport in the actual presence and reality of such glory in the Lord as, in the final analysis, it is all one and the same thing for the Infinite Being of the Lord *to be* and *to be full of supreme glory*.[9] There is thus no ground for holding that the Supreme Lord is Formless and that He must, therefore be devoid of glorious attributes. We have shown how the Saukarāyaṇa Śruti of the Sāma Veda has predicated attributes like reddish hue to the Lord (See Bhāṣya on XII.2).

Further, it stands to reason that reasonings put forward by the human mind to discredit the glory of the Lord may be the outcome of ignorance. But there is no possibility of the statements of the Vedas, which are intrinsically valid, becoming fallacious at any time. Defects due to failure to detect the presence of upādhis (limiting conditions) or logical fallacies cannot be ruled out in the case of human beings liable to such failings

It cannot be counter-argued that in some Srutis which we have *not* studied, there may be statements to the effect that the

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9. वस्तुतस्तु, उत्कर्षसत्त्वे महदपि तत्परत्वम् । कुतः ? अनन्तसंबन्धिनोरुत्कर्षस्य तत्सत्त्वस्य च एकत्वात् । प्रमाणं हि प्रवर्तमानं विधिरूपं निषेधरूपं वा, न तूदासीनम् । तस्य च बाधाभावे स्वत एव सत्त्वासत्त्वलक्षणौ विधिनिषेधौ सिद्ध्यतः । किं तत्र तात्पर्यान्तरकल्पनयेति ।
(J. *GBT*. XIII. 22)

Lord is wanting in supreme glory. For we read in the same source (quoted earlier) that "there are no dissenting voices to the glory of the Lord in the Śrutis, nor any reasoning to that effect. Thus spake Prajāpati, thus spake Prajāpati."

The theory of the Lord's oneness with the Jiva is in conflict with the Lord's glory, as established in the Śrutis, the Sūtras and in the Purāṇas. The Brahmasūtra (II.3.50) proclaims the Jiva to be only an *ābhāsa* i.e. Pratibimba of the Lord. (And the Pratibimba is, as such, different from the Bimba-in this case, the Lord). In the *Mahābhārata* we read "King Janamejaya asked Vaiśampāyana - O learned Brahmin, Are there a number of Puruṣas or only one? If many, are all of them of equal status or is only one among them supreme and if so, who He is and in what way He is so? Be pleased to enlighten me on this question. Vaiśampāyana replied - "The common folk have no idea of the One Supreme Being among the Puruṣas. I shall tell you how that one Puruṣa who is the source of all, how He is all pervasive (*Viśvam*) and superior to all, in respect of His attributes He is the Indweller (Antarātmā) of my soul and of all embodied beings" (*Mokṣadharma* XII.361.)

It cannot be seriously maintained that the world of finite reality of souls and matter is all a myth like a dream or a magical show and that therefore there is no substance in the supposed glory (*utkarṣa*) of the Lord as distinguished from the world of inferior status.

This theory of the cosmos being an unreality like a dream or a magical show or its like, has been repudiated by the author of the B. S. (II.2.29) He has staled that the world of our

waking experience cannot be dismissed as *unreal like a dream*.[10] as it shows the contradictory attribute of not being sublated within our experience. We have no evidence to think that the whole world is the outcome of the distorted fancy of some mind or minds. On the contrary, enough evidence has been cited by us in the course of our commentary on Gīta II. 50 establishing the correct view that the finite world is real and that it is inferior to the Lord and is dependent on Him.

As for certain descriptions in the Purāṇas representing the world, sometimes, as a passing dream, they should be understood figuratively, as explained in the *Ayāsya śākhā* of the Sāma Veda—"The world is said to be verily a dream on account of its fleeting nature, its impermanence and susceptibility to change. But it is not a myth, as it is not contradicted in our experience".

We shall now dispose of another objection to the transcendental majesty of God being the highest purport of the Śrutis—Can it not be that it is groundless to accept the glory of God as being true?. For, the Śrutis—counsel meditation on Him as one's own self—or what is known as Ahamgrahopāsanā. As the individual self possesses no transcendental glory whatever' it stands to reason that the Lord with whom he is to be identified in meditation cannot also be endowed with any such

10. Tho' dreams are real according to Madhva's Siddhānta (See my *BSPC* Vol. III. Chap. 2-5. pp. 8-49) the reply given here assuming the dream experiences to be unreal is just a concession to the opponent's view and partly also in view of the fact that there is greater scope for misconception in them. (J).

transcendental glory. How then could any one make so much ado about the socalled glory of God being the indisputable Mahātātparya of the Śrutis, compelling us to abandon the doctrine of the Jīvātman's identity of essence with the Lord ?

The entire objection suffers from a total misconception of what Ahamgrahopāsanā actually stands for, in the pristine tradition of the Ṛṣis. It does not require us to contemplate the Lord as being one with the Jīva, What is prescribed is the meditation on the Jīvātman as being one with the Lord. *But here one has to be wary.* The oneness intended is not the absolute unqualified oneness of essence (*nirupādhika*). As absolute identity between the two cannot be pressed in the face of Upajīvyapramāṇavirodha as has already been shown, the oneness envisaged by way of Ahamgrahopāsanā has to be understood (figuratively) in terms of the Jīvātman being a dependent reality who owes his existence, activity and power of functioning, to the Lord—in other words, as standing in the relation of a Pratibimba to its Bimba. technically' symbolically and analogically speaking.

This point has been fully established in the following text of the *Mādhucchandasa Śruti* :— "The sages speak of the Jīva's oneness with the Lord Viṣṇu in virtue of his being a Pratibimba of the Lord." The *Āgniveśya Śruti* also bears out the point that Ahamgrahopāsanā has for its goal and reward the attainment of similarity of form (*Sārūpya*) with the Lord : "There is no doubt that the devotee who resorts to Ahamgrahopāsanā attains within a very short time similarity and nearness to the Lord". The *Vāmana Purāṇa* too defines Ahamgraha (knowing as one' s own self) in terms of the Jīvātman's realising himself as "I am His" (*tadīyaḥ*) - "*I belong* to Him". Elsewhere also we

read :"The Lord is known by Jīvas as a servant knows the Master –viz. as "I am He– in the sense of being absolutely in His power and not because of having any actual identity of essence(*svataḥ*) with Him. The Jīvas shall meditate on the Lord in terms of his being the Lord's servant and his Pratibimba. So it is said in the *Āgniveśya Śruti* of the Sāma Veda "The Supreme Lord is to be worshipped by the Jīva with the feeling "I am His servant and *am He in virtue of being His Pratibimba*".

The essence of a Pratibimba consists in complete dependence for its being on the Bimba and bearing some degree of similarity or resemblance to the Bimba.[1]

XIII. 24. 'Sāṅkhya' here stands for the true knowledge of the Lord's nature and attributes as expounded in the Vedas (and not the school of Kapila).

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1. The figure of Pratibimba is applied by M. to describe the Jīvātman's metaphysical relation to Brahman has certain distinctive nuances of thought. Unlike the ordinary reflected image of an object in a mirror it is *not* conditioned by an external medium (upādhi) and is not, therefore, produced, impermanent, or lifeless (*Jaḍa*). The only point of similarity between the two pratibimbas is their similarity in certain respects to the original and their complete dependence on their Bimba for their existence. Unlike as in Advaita philosophy, the Pratibimba is not identical with or the same as the Bimba, but is a different entity and *a real one*. See also my *Philosophy of Śrī Madhvācārya Chapter–XXXVI.*

Each of the four successive stages leading to Aparokṣa is *not* to be understood to be capable of leading directly, severally and exclusively of the others to Aparokṣadarśana of the Lord. In the logical order, the Niṣkāmakarmayogins have to go thro' *śravaṇa*, *parokṣajñāna*, and *dyhāna* to attain direct vision of the Lord (*dṛṣṭi*). In the same way, those who have reached the second stage of Śrāvakas have to acquire Parokṣajñāna and practise meditation to attain Aparokṣa. The Jnānayogins similarly have to go thro' deep meditation. All this has been stated in the *Gaupavana Śruti* : "The doer of Niṣkāma Karma in the end perceives the Lord after duly going thro' the subsequent stages of hearing, knowing and meditating on the Lord. The Śrāvakas too, similarly, shall see the Lord only after getting knowledge and practising *dhyāna*. The Jñānayogins (referred to in the Bhāṣya on Gītā III. 3)[11] likewise perceive the Lord only after intense dhyāna. Everyone in any of the successive stages has to go thro' all the other means. Otherwise there is no possibility of direct vision of the Lord".

Tho' all these means are to be combined (successively by all), the reference in XIII. 25, severally to different Adhikārins as reaching the goal is to be explained by way of guidance to such as finding themselves arrived at a particular stage thro'

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11. सांख्या ज्ञानप्रधानत्वात् देवाश्च यतयस्तथा ।
मुख्यसांख्यास्तत्र देवा ज्ञानमेषां महद्यतः ॥ (G.T.III.1)
द्विविधा अपि जनाः सन्ति— गृहस्थादिकर्मत्यागेन ज्ञाननिष्ठाः सनकादिवत् । तत्स्था एव ज्ञाननिष्ठाश्च जनकादिवत् । मद्धर्मस्था एवेत्यर्थः । (GB.III.3)

Sādhanas in earlier life, still find it difficult to reach fulfilment of that stage, by counselling them to intensify their sādhanas at the immediately preceding level and go forward again.

XIII. 27-29. These verses dwell once again on the nature of Prakṛti, Puruṣa and Īśvara broached earlier in XIII. 3 by the words "Yādṛk" and "Yatprabhāvaḥ". They make clear how the Jaḍa-Prakṛti provides the stuff of the universe while the selves get encased in the bodies provided by Prakṛti and how the Lord holds His pre-eminent position of being present *equally* in all the creatures and the modifications of Prakṛti in all the fulness of His powers and attributes undiminished and unblemished in the slightest measure by any of the changes to which the Puruṣas and Prakṛti are exposed, in their career.

XIII. 30. One who understands that all karmas carried out by him are really brought about by Prakṛti alone - in the *three senses* of that term (as elucidated in the *Bhāṣya* and *Tātparya*, on III 27-28 and likewise that the Puruṣa (*Jīvātman*) has no independent agency perceives the Lord (*ātmānam*).

XIII. 31. "Seeing the multiplicity of beings as resting on one (*ekastham*)" means realising that the multitude of beings depends on the One Supreme Lord Viṣṇu (as emphasised in VI.29 and 31). '*Tata eva ca vistāram*' means realising that all of them have their genesis from Him.

XIII. 32. This verse predicates of the Supreme Lord indwelling in the body (*kṣetra*) that He is beginningless, void of the three guṇas, imperishable (*avyaya*) as well as free from all attachment and unaffected by the pleasures and pains of the embodied souls tho' indwelling in their bodies.

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12. see f.n. 22 on III.28

The Lord's imperishability is concomitant with His *anāditva*. For, as a rule, things which have origination are liable to perish and are composed of the three guṇas or are swayed by them.

The real sense in which the statement "the Lord does not *do* anything (*na karoti*) has been explained by us in earlier contexts and should be understood accordingly[13]. Moreover, His activities are quite unlike those of worldly beings. Therefore, such negative descriptions are to be understood in the same way as the Lord's description in the *Māṇḍūkya Up.* (7) as '*Na prajñam*' (lit. '*not cognitive*') [14]. which really signifies that the Turīya Form of the Lord does not illumine the mental constructs of meditation.

XIII. 35. The phrase *bhūtaprakṛtimokṣa* signifies the saving means of knowledge which leads to release from the

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13. Cf. अकर्मा अक्लिष्टकारित्वात् ।

14. M's bhāṣya on the *Māṇḍūkya* construes the various terms of description of the Viśva, Taijasa, Prājña and Turīya Forms of the Lord, such as *sthūlabhuk, praviviktabhuk, kāraṇabaddhaḥ, nāntaḥprajñam, na bahiḥprajñam* in their causal sense (*antarṇītaṇic*). The description 'na prajñam' accordingly, has been construed in the sense of

प्रकर्षेण ज्ञापयति मानसवासनामयं ध्येयं वस्त्विति 'प्रज्ञम्' तन्न इति 'न प्रज्ञम्' ।

(Rāghavendra: *Māṇḍūkya-Khaṇḍārtha*)

bonds of the elements of Prakṛti [15]. The means of such knowledge have been set forth earlier in Amānitvam .... (XIII .7-11)

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15. The words "*Bhūtebhyaḥ Prakṛteśca mokṣasādhanam*" in M's bhāṣya admit of being read as two distinct statements or as a single one. The term mokṣa in the text of the *Gītā* (xiii.35)has been understood in the sense of the *means* of acquiring Aparokṣajñāna, such as *amānitvam*. These are indirectly (*paramparayā*) the means of attaining Mokṣa.

Śaṅkara understands by '*bhūtaprakṛtimokṣa*' the cessation of Avidyā which is the scurce or material cause (*upādāna*) of the elements. This is unsatisfactory as in this case the reference to *bhūtas* will be quite superfluous as the shorter phrase *Prakṛtimokṣa* would suffice to convey the intended sense. Moreover, as no previous reference to Avidyā has been made in the text of the *Gītā* so far, the use of the particle '*evam*' (thus) by way of an antecedent reference to its destruction will *not be in order.*

The compound *Bhūtaprakṛtimokṣaḥ* as it stands in the text of the *Gītā* has been construed by M. as an ablative Tatpuruṣa by taking recourse to grammatical 'Yogavibhāga' of Pāṇini's Sūtra *Pañcamī bhayena* (II.1.37) prescribing the use of the ablative.

ADHYĀYA XIV

GUṆATRAYAVIBHĀGAYOGA

The next five Adhyāyas deal at considerable length and for the most part with the *modus operandi* (*itikartavyatā*) of the twin Sādhanas of Niṣkāmakarma and Dhyāna in respect of Aparokṣajnāna.[1] These Adhyāyas cover different aspects of them.

XIV. 2. 'Mahad brahma' is the Cit-Prakṛti or 'Sritattva. This Cit Prakṛti (Mahālakṣmī) has three distinctive forms viz. Sri, Bhū and Durgā, presiding over the three guṇas *sattva-rajas* and *tamas* respectively. The other four forms Umā (Maheśvari), Sarasvatī, Kaumārī (Rati) and Indrāṇī are Jīvas imbued with partial aspects (*amśa*) of Śrī present in them. This is stated in the *Kāṣāyaṇa Śruti* : Śrī, Bhū and Durgā are Mahālakṣmī herself. She is the progenitress of the world and one who causes bondage as well. Umā, Sarasvatī and others are only Jīvas[2] imbued with her *amśa* and are, therefore by courtesy spoken of in the Vedas as her own self.

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1. Read: उत्तराध्यायपञ्चके कर्मसमाधिरूपसाधनस्यानुक्तेः, अफलाकांक्षिभिः (XVII. 11) इत्यादिना इतिकर्तव्यतांशस्योक्तेः भाष्ये साधनशब्दः तदितिकर्तव्यतांशोपलक्षक इति भावः । (Srīnivāsa)

2. The goddess Śrī is not classed as a Jīva in Madhva's philosophy as she is at no time subject to embodiment in Samsāra or touched by its sufferings. Cf. the definition of a Jīva given by M. :-

   स दुःखी स सुखी चैव स पात्रं बन्धमोक्षयोः ।

   Śrī in M.'s system is Nityamuktā and is designated as "Sama-nā" in BS IV. 2-7 (See my *BSPC* Vol.III.p. 665-667).

The genitive *'mama'* is directly connected with 'Yoniḥ, meaning the womb in which I (the Lord) deposit my seed. There is no need to *import some other words between the two*[3] to preclude the term *'Yoni'*from being mistaken for the source of one's own (the Lord's own) being or 'mother'. For the concluding words of XIV.3.b are sufficient to preclude such a meaning.

The *Śārkarākṣya Śruti* of Sāma Veda also says the same thing : "Mahāmāyā or Cit-Prakrti, free from all suffering is the womb meant to carry the seed of Viṣṇu. However, in her Avatāras she makes herself appear to be suffering with the Lord. In both the cases it is to delude the undeserving". It follows from this that the sufferings of Sītā are merely a projection of the non-existent by way of erroneous knowledge. This has been stated in the *Kūrma Purāṇa*[4].

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3. The reference is to Śaṁkara's interpretation :

मम स्वरूपभूता मदीया माया त्रिगुणात्मिका प्रकृतिः योनिः सर्वभूतानां कारणम् ।

4. दग्ध्वा मायामयीं सीतां भगवानुग्रदीधितिः ।
रामायादर्शयत् सीतां पावकोऽसौ सुरप्रियः ॥

(quoted by Jayatīrtha in his C)

A. K. Majumdar (*Caitanya His Life and Doctrine.* p. 189) records : "Caitanya got a ms. of *Kūrma Purāṇa* referring to Sītā takiag shelter in Agni when she saw Rāvaṇa. Agni takes her to Pārvati and replaced an illusory Sītā. The ms. was got from Madurai.

It should, however, be noted that the Bhūdevī who is subject to suffering as we hear in the Purāṇas[5] is different from the other Bhūdevī who is one of the three forms of Mahālakshmī. This has been stated in the Saukarāyaṇa Śruti: "The Bhūdevi who is one of the three forms of Mahālakṣmī is different from the well-known presiding diety of the earth The latter is only a Pratibimba of hers by several remove. and is the deity of the lowest of the five elements (*bhūta-avama*) while the other is the primary source of all the elements." The *Anabhimlāna Śruti* (of Sāmaveda) also tells us—"The great grandmother of the worlds sometimes renders service to others at her own wish". The reference to Sītā's serving at the hermitage of Vālmīki in the *Matsya Purāṇa* is also to be taken in the same way.

Therefore, it is the Cit-Prakṛti that is denoted by the expression *mahad brahma*. For, in the same (*Matsya Purāṇa*) we read: "These two are "mahat brahmas"—Cit Prakrti and the Lord".

XIV. 5-6. The manner in which the three guṇas forge the chain of bondage is explained in order to enable the self to take to proper means for its eradication.

XIV. 7. The phrase '*Tṛṣṇāsaṅgasamudbhavam*' should *not* be construed to mean that *rajoguṇa* is *produced* by the combination of desire and attachment (as in Śaṁkara and Rāmānuja as it would conflict with the statement of the *Gītā*

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5. Cf गौर्भूत्वाश्रुमुखी खिन्ना क्रन्दन्ती करुणं विभोः ।
उपस्थितान्तिके तस्मै व्यसनं स्वमवोचत ॥

(*Bhāgavata* X. 1. 18)

(XIV.5b) tracing all the guṇas to Prakṛti)[6]. The compound should, therefore, be construed as a Tatpuruṣa, meaning that which causes (*kāraṇam*) desire and attachment (तृष्णासङ्गयोः समुद्भवं तयोः कारणम् ।)[7]

XIV. 8. The statement here that Tamas is '*ajñanajam*' is *not* to be construed (as in Śaṁkara and Rāmānuja) as conveying that it is produced from Ajñāna as the concluding pronouncement in XIV. 17 c makes it clear that both heedlessness and delusion (*ajñāna*) are the outcome of Tamas.

For this reason, the phrase '*ājñnajam*' is to be taken as a Bahuvrīhi compound meaning that Tamas is *that from which* Ajñāna takes its genesis (*ajñānam jāyate yatas tat*)'[8].

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6. Even if the expression *samudbhava* is understood in the sense of what "manifests" desire and attachment, it would still be inconsistent with the context of the enumeration of the effects of the three guṇas to refer to the effects manifested by desire and attachment.
7. The grammatical correctness of the use of *Samudbhavam* in the neuter, in M.'s *bhāṣya* has been explained by Kṛṣṇācārya in his gloss. on *GBt.*

   समुत्पूर्वकात् भवतेरपादाने ऋदोरप् इत्यप् ।
   गुणोऽवादेशश्च । न च पुंस्त्वापत्तिः, कर्माद्यर्थघञन्तस्य विशेष्यनिघ्नत्वात् । 'संबन्धमनुवर्तिष्यते' इति महाभाष्यप्रयोगात् इति ।
8. Rāghavendra's *Vivṛti* explains that the Durgā the abhimānidevatā of Tamas induces false knowledge (*ajñānam*) in the minds of the 'āsuric'. The grammatical justification of such a formation as *ajñānam jāyate yatas tat ajñānajam*, in the light of the rule *Janer ḍaḥ* has been indicated by Jayatīrtha in his *GBt* and explained fully by Śrīnivāsa and Kṛṣṇācārya in their glosses.

XIV.16-17. The statement of the *Gītā* that the fruit of rajoguṇa is pain and misery should be taken to mean that such misery is not unrelieved by some measure of happiness too. So it has been stated in the Śārkarākṣya śruti : "From rajas is produced a slight measure of happiness in addition to pain and misery. In this sense such persons addicted to Rājasa karma are said to be going thro' both happiness and misery".

If such an amendment is not accepted it would be difficult to explain the accepted preponderance of the proportion of rajoguṇa as such over Tamas, in the composition of rajas itself.—Otherwise the misery being indicated as being much more painful than ajñāna, the subsequent statements in the *Gītā* about the Rājasas remaining in the middle and the Tāmasas going down (XIV.18) would be inexplicable.

XIV. 19. This verse should be construed as follows : "When the knower perceives that there is no other than the guṇas themselves which act as the modifying causes (*pariṇāmi-kartā*) of their effects and the supreme Lord as their independent controller above them (*guṇebhyaḥ ca param vetti*), he attains being in Me".

To understand its meaning in any other way that none else but the guṇas have any (claim to) independent agency (in their modification) would be *opposed to the* spirit of the *Śruti* —"When the Jñāni perceives the Lord possessed of golden colored body, the Maker of the world and the Sire of Brahmā" (*Muṇḍ.Up.* IV.3) and the statement in the *Mokṣadharma* "Neither I nor you is the real doer. The Lord is always the real (independent) agent in all our acts "(*Mbh.* XIII.235.84).

XIV. 22. (The Guṇātīta or Aparokṣajñāni does not abhor light, activity or delusion which have issued from Sattva, rajas and tamas respectively; neither does he entertain any desire for those which have gone by.)

The above statements are to be understood with some qualifications as follow. The Guṇātīta mostly does not love or hate. So it is said in the *Bhāllaveyaśākhā* of the Sāmaveda : The Guṇātīta, for the most part, does not love or hate the workings of *sattva, rajas* and *tamo* guṇas as they go on. But he does love the workings of Sattva in its subtler forms and in the same way he will certainly dislike and turn away from the workings of Tamas".

(Jayatīrtha explains the implications here as follows. The three guṇas of sattva, rajas and tamas have their gross and subtle forms or aspects. In their working the former aspects, illuminate, inspire activity or lead to misconceptions respectively in respect of worldly affairs The workings of the subtler aspects of the three guṇas originate illumination, activity or misconceptions in regard to the true nature of the Supreme Reality and such other values. In respect of the former aspect the Guṇāita does not for the most part respond except when he is swayed by his prārabdha Karma to do so. In respect of the subtler forms of the guṇas he does not inhibit himself but reacts and responds suitably. For example, in case subtle *tamas* enters him, he rouses himself to chastise it and cast it off. In respect of the workings of subtle *sattva* and subtle *rajas* towards the Lord and His Glory he reacts with love and zest. While in respect of the working of subtle Tamas inducing mi sconceptions about the Lord and his true nature he loses no time in showing his repugnance of them.

The way in which Madhva and his commentator have commented on this verse makes it clear that the Guṇātīta of the *Gītā* as conceived *by* them *is not a spiritually castrated being to whom good and evil have ceased to have any meaning or intrinsic value-but a living vibrant godly soul whose moral* sensib *ilties are alive and balanced.*)

That the Guṇātitas (Aparokṣajnānins) do have their asset of subtle *sattva* is authenticatad by the following passages from the *Mokṣadharma* : "O Mighty King, how can the Devas, Ṛṣis and others be said to be rooted in *Sattva* if they are devoid of subtle sattva. In that case they will have to be put down as "Vaikārikas" (*Mbh.* XII.358, 78–79). But then how can a vaikārika attain the Supreme Puruṣa at all ? (XII.336, 74) But, O Tiger among men, a sāttvika soul is well assured on the path of Mokṣa (*Mbh.*XII.358,69). (It follows then that the Devas, Ṛṣis ond others eligible for Mokṣa have their asset of subtle *sattva*).

XIV.25. The correct mearing of the terms "being '*tulya*' (even) in respect of pleasure and pain and so forth, has already been made clear by us in an earlier context in Adhy. II .55.

XIV.26. "One who worships Me also with unswerving devotion overcomes the guṇas and becomes fit to attain the position of becoming dear to Me like the Mahat-Brahma (Cit prakṛti or Lakṣmī)".

Brahmabhūya is becoming beloved of the Lord *like the Cit-hprakṛti* (Śrī) the' not as she or to the same extent. For the *Padma purāṇa* tells us that neither among the bound nor among the released souls is there anyone who could be dear to the Lord as Śrī".

The term "*bhūya*" means the act of becoming (*bhāvaḥ*). Brahmabhūya in its turn would be the act of becoming beloved of the Lord like (*mahat*)-Brahman. In the present context, the word 'brahma' in '*Brahmabhūya*' can only refer to the Cit prakṛti or '*mahatbrahma*' which has already been spoken of (XIV. 3) as the *womb in which the Lord deposits His seed* and which is *again referred to in the very next verse*(XIV.27) *as being supported by the Lord.* consistency requires that in both these places (XIV. and 27) 'brahma' must denote a being which is *less than and subject to the Lord* Kṛṣṇa, the Supreme Brahman (Parabrahman). This conditon is fully satisfied by our taking 'brahma' in *brahmabhūyāya kalpate* (XIV.26) as referring to the Cit-prakṛti or Mahālakṣmī. Since one thing cannot *become* another, '*brahmabhūya*' has perforce to be explained in terms of '*brahmavadbhūya*' (becoming *dear* to the Lord *like* Śrī).

(The grammatical admissibility of the 'kyap-formation *bhūya*) after a base ending with an indeclinable (*vat*) in '*brahmavad*' and the subsequent eliding of the medial *vat* in '*brahmabhūya*' have been fully and satisfactorily explained by Jayatīrtha[9] in his commentary and in the glosses thereon.)

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9. 'भुवो भावे इति वचनात् भावो भवनं भूयशब्दार्थः । ब्रह्मवत् भावो 'ब्रह्मभूयम्' । 'वदः सुपि' इति सुबन्तमात्रस्य उपपदस्यानुवृत्तेः । वत्यर्थस्य च वृत्तावेवान्तर्भावात्, मयूरव्यंसकादिवत् । वत्यर्थश्च प्रियत्वम् । (J)

XIV. 27. As explained already the word 'Brahman' in *Brahmaṇo hi aham pratiṣṭhā* (I am the support of 'brahman') refers to Cit Prakṛti or Māyā (Mahālakṣmī).[10]

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10. Śaṁkara has two explanations of XIV. 27 (a) (1) taking *brahman* in the sense of Paramātman and *aham* in the sense of the individual self and (2) *brahman* in the sense of Savikalpaka-B. and *'aham'* the Nirguṇa B. Both these are untenable. 'Aham' is uniformly used by Śrī Kṛṣṇa in the *Gītā* to denote His own self as the Lord of all and *not* in the sense of the individual. To make the individual the Pratiṣṭhā of Paramātman is topsy turvy. The other explanation reverses the status of "Aham" the Lord who is speaking (who is also in Ś.'s view the savikalpaka-B) by making the Lord the Nirvikalpaka-B.

    Rāmānuja understands the term Brahman in XIV. 27 in the sense of the *individual self*. This breaks the continuity of sense between the same word as used in two consecutive verses 26 and 27.

This Adhyāya expatiates upon the nature of kṣetra as a whole inclusive of its constitutive elements which give rise to bondage of the souls and after instilling the urge for freedom from their bondage focusses attention on the Supreme Majesty of the Lord, knowledge of whom is the means of attaining such freedom.

XV.1. 'Ūrdhva' the high-above is the Lord Viṣṇu Him self—as may be seen from the use of the expression 'ūrdhva' to denote Him in the following Śruti : "I am cleansed (of my Prārabdhakarmas) and made immortal by the Lord high-above all, who dwells in the Sun (*Vājinīvasu*) and am enjoying shining wealth and happiness". (*Taitt. Up.* i. 10).

'Ūrdhva' is the Lord of unlimited supremacy. He is the root (*mūlam*) of the world-tree. Its branches are the elements which are "the low" (*adhaḥ*) being inferior to the Lord, the Jaḍa and the Cit Prakṛti and the three guṇas.

The world-tree is '*a-śva-t-tha*' (impermanent) as it does not last in the same form, even for the morrow. Yet tho' subject to change, there is no cessation of its continuity. It is imperishable (*avyaya*) in the sense that it continues to be after each Kalpa of Brahma, as it existed in an earlier Kalpa. The Vedas are its leaves producing the fruits of mokṣa and other Puruṣārthas. For no tree bears fruits without first putting forth leaves.

XV.2 The description of the world-tree that its branches are spread out downwards and upwards signifies that its branches—viz. the elements (which are the products of Mūla-prakṛti) are found in the Avyakta or Mūla-Prakṛti in their germinal state and in the physical bodies, in their gross state. The five objects of sense-enjoyments (viṣaya) are as it were its tender shoots, giving passing pleasure to the senses and nourished by the three guṇas (*guṇapravṛddhāḥ*). The "roots spread below" are the forms of the Lord which dispense the rewards according to the karma of souls (*karmānubandhi*).

All this has been stated in the *Bhāllaveya Śākhā* : "The Supreme B. is verily the root which stands apart from the world-tree (as such) Prakṛti is its constituent root (*samūlam*), the three guṇas are its nether roots. The elements are the branches, the Vedas its leaves, the devas, the humans and the quadrupeds etc. are its branches. From the leaves indeed are the fruits produced. The Tanmātras are its fibrous roots (*śiphāḥ*). The fruits of the tree are both Mokṣa and the other Puruṣārthas in the main while the means there-of such as Jñāna and Karma are the subsidiary fruits. Its branches are spread out in both the Avyakta and Vyakta states of Prakṛti. This 'Aśvattha' has the objects of sense-enjoyments for its tender shoots. It is interminable in its succession. Never at any time does it emerge differently from its earlier manifestation but always (after each Pralaya) in the same way as before".

XV. 3. Its actual nature (as a continuously changing reality) is not perceived, *as it is*. The Lord who is its originator and destroyer is not perceived. The *Bhāgavata Purāṇa* (i.8.6.) speaks of Him as "the beginning, the end and the middle–the originating cause, the destroyer and the sustainer

of the world". The *Mokṣadharma* says : "Neither the gods nor Ṛṣis know the Supreme B. which is without a beginning and an end (*anādyantam*)". (*Mbh*. XII.70.1)

"With the weapon of non-attachment" means with the *weapon of knowledge associated with absence of attachment*. For the *Bhāgavata* (XI.28.17) says : "The wise one shall cut down this Samsāra with the help of the sharp sword of knowledge and upāsanā".

This 'cutting down' (*chedana*) is thro' discrimination and proper evaluation of the status of prakṛti and other entities in relation to the Lord (*Vimarśaḥ*) and *not* their utter annihilation -seed and all (*sabījam uddhṛttya*- as some *other commentators have explained the word*).[1] For only in the former case, Sam--sāra would cease to be a source of further bondage to him who has exercised such viveka - and not to others, so that he could discover the Brahman which lies at the root of the world's material cause.

And in order to gain such discriminating knowledge one must turn to the Lord alone (*tam eva pra-padyeta*)[2] as He is the ultimate sunderer (of the knot of bondage). This has been stated in the same Śruti :"Let the devotee bow down to Him. Having bowed down to Him there is no more prospect of the sorrows,

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1. In that case there will be universal termination of samsāra even when one Jñāni succeeds in cutting the tree and all the rest of humanity would have vicarious redemp-tion automatically without any serious effort on its part.
2. 'Prapadye' the first person is to be construed in the sense of the third person (as an irregular usage).

and joys of life on earth, of births and deaths". That B. is the root of the world-tree to one who succeeds in cutting the tree with discrimination.

The *Mokṣadharma* (*Mbh*.XII.358.75) also says:"He who has perceived Nārāyaṇa thro' devotion and received His grace attains the discriminating knowledge evaluating properly the world-tree and severing his personal connection with it".

Moreover, what is naturally expectd to be stated in the context of 'cutting the world-tree' is the means of doing it. And as there is no other means of it save thro' the help and grace of the Lord, it follows logically that the seeker shall turn to Him for succour. Hence, it is syntactically necessary to construe the verb *prapadye* used in the first person in the text as in the third person (prapadyeta).

XV.5. This verse mentions some other means also of attaining Aparokṣajñāna, besides what has been set forth till now.

XV. 6-7 The nature (*svarūpa*) of the Lord to be propitiated is set forth in these two verses. (In XV. 7 the description of the Jīvātman as a *bhinna aṁśa* or Pratibimba, of the Lord conveys, by implication, that the Lord is the Bimba of all souls).

XV. 8. (In the preceding verse (No. 7) reference has been made to the Jīvātman drawing his sense organs with him in sending them towards their appropriate objects in his day to day activities, in drawing them from Prakṛti to himself at the time of creation and partly carrying them forward with him in his exit (*utkrānti*) from one birth to another. *This may give rise to a presumption that the Jīvātman is able to do all this by his own power; independently of the Lord. This impression is*

being corrected in verse 8 which makes it clear that all such activities of the Jīva are carried out by the Lord himself primarily (and only secondarily after Him as His Pratibimba by the Jiva). When it is said that the Jīvātman carries the organs with him his independence of initiative is apparently suggested as no other person impelling him in such activities is mentioned. This superficial inpression is corrected by the words beginning with "Śarīram" (Ver. 8) and Śrotram, etc. (Verse 9).

When the Jīvātman enters a body at birth or departs from it at death, it is the Lord Himself who carries forward these sense organs to it or the new body here or in any other world.[3] This is clearly stated in the *Mokṣadharma* : "In whichever wombs the Supreme Lord, who is always united with the Jīvātman ordains his conception there alone does the Jīva go to dwell—not anywhere he himself would choose to be born" (*Mbh* XII. C. 219.11). Again, "Knowing as I do what is right and wrong and the Supreme good of mokṣa, I am powerless, to achieve the good and eschew the bad. Tho' seeming to do so many things in different places, such as sporting in lovely mansions and lakes, I simply carry on as directed by the Lord" (*Mbh.* XII.233.10) Also "Having killed or subdued a foe, O Indra whosoever arrogates to himself independence of initiative

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3. Rāghavendra's *Vivṛti* construes : "When the Lord comes into the body of the Jiva, the latter impelled by the Lord carries the organs with himself and when the Lord departs from it taking the Jīva also with Him, the Jīva follows taking them with him like the wind taknig away the minute particles of the fragrance of the flowers from their abode.

cf. also : न चैवं जीवः कर्षतीति कथम् ? 'अयो दहति' इतिवदुपपत्तेः इत्याशयात् (Kṛṣṇācārya gloss on *GBT*) ।

and accomplishment that belong to the Supreme Lord is yet very far from being the real doer. The all-doing Lord is indeed the one who does everything"[4] (*Mbh.* XII. 231.17). The Śruti also makes it clear that "Just as a cart ridden by a rider goes along the road leaving behind various villages, even so the embodied soul (*Śārīra-ātma*) directed by the *Prājña-ātmā* (*Paramātman*) leaves behind various bodies in the course of his transmigration (*Bṛh. Up.* IV.3.35) The *Chāndogya Upaniṣad* (VI. 15) refers to the withdrawal of the functions of speech, mind, Prāṇa and Tejas in the Supreme Deity (paradevatā–the Lord) at the time of the sou l's exit.

XV. 9. As regards the reference to the enjoyment of objects of senses (*Viṣayān*) by the Lord, the presence of such enjoyments in Him has been established earlier, with reasons and authorities, under VII.6-7.

XV. 10 The Lord enjoys the viṣayas not only thro' His own sense organs, but with those of the Jivas as well. For the Śruti says, "When the bards play (to the King) on the Vīṇā they do so to please the Lord who is in him" (*Chān. Up.* 1. 7. 6) which means that the Lord enjoys the music thro' the expert ears of the king. The words "or enjoying what is excellent" (*guṇānvitam bhuñjānam*) is intended to convey that unlike the enjoyment of Jīvas, the Lord's is confined to the excellences only" (*Gunam eva bhuṅkte*).

This follows from the pronouncement in the Śruti "Only the good attaches to the upāsaka of the Saptānnavidya, for no sin goes to the gods' (*Bṛh. Up.* i. 5. 20)

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4 See the parable of the Yakṣha and the Devas in the *Kenopaniṣad*,

(It follows then that the Lord of all the gods cannot possibly be enjoying anything but the good and the excellent.)

If there is a controller of the Jiva's entry and exit from their bodies, how is it that no such being is perceived? This question is answered by the words '*Utkrāmantam*' etc that only those having the eye of wisdom are able to perceive the Lord departing, entering or staying with the Jiva when he departs, enters or stays in the body.

XV. 11. The words 'Yatanto yoginaḥ' are to be construed as those who strive after attaining Jñāna and are able to see the Lord seated in their own selves. The term '*akṛtātmānaḥ*' means those having impure minds or intellect.

XV. 12. Hereafter in the rest of the Chapter there is elaboration (*prapañca*) of the Lords's majesty as being the indeweller of all and transcending all else—mentioned earlier in verses XV. 1 and 2 c.

XV.13. 'gāmāviśya' means entering earth I support the creature.

XV.15. Vedāntas are the Brahma Mīmāmsā Śāstra which determines the meaning and import of the Vedas. This is stated in the *Prācinaśāla Śruti* of the *Sāma Veda*: "The Lord is the author of the "Vedānta". He is the all-knower[5] ("kāla-ka") for He is the author of the Sutras embodying the reasons which determine the true meaning and import of the Vedas.

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5. The etymology of this word is from *kala*—meaning *to know* with active suffix (*kañtari ghar*) which gives the form *Kāla* to which is added the suffix *ka* in the substantive sense (*svārthe kaḥ*). The root *kala* is multi-connotative in its sweep: कल बन्धने, कल छेदने, कल ज्ञाने, कल कामधेनुः ।

XV. 16. The bhūtas or beings described as 'kṣara'—Puruṣa (mutable) are the *embodied* beings from (the fourfaced) Brahmā downwards (whose bodies are liable to destruction.) The Kūṭastha (immutable Puruṣa is the Cit-Prakṛti (Akṣara).6

So says the *Śārkarākṣa-Śruti*: "All Jīvas from Brahma downwards are Kṣara-Puruṣas. The Akṣara-Puruṣa is indeed the intelligent Pradhāna. They also speak of another (the Lord) as superior to Cit Prakṛti. They designate Mukhya Prāṇa alone as both bound by the snare of Samsāra and (at the same time) as free from and *not* bound by it (*jālājālaḥ*)—as he has no personal involvement (*abhimāna*) with his subtle body (*liṅga-śarīra*).

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6. For datailed discussion of the various interpretations of the Kṣara and Akṣara Puruṣas in this context given by leading commentators on the *Gītā*, both ancient and modern, see Dr. S. K. Bhavani's 'Bhagavad-Gita and Its Classical Commentaries—A Critical Exposition'. (awaiting publication).

Tho' the preceding Chapters are also organically connected with the subject of Sādhanas to Mokṣa, they had dealt with the nature of bondage as such in order to create the urge to get out of it in the minds of Sādhakas. An aspirant embarking on the practice of Sādhanas to achieve Mokṣa has also to avoid the obstacles to them. In the preceding Chapter, the Lord had briefly touched upon the means of achieving the Puruṣārthas of Jñāna and Mokṣa in XV. 5 and the impediments to them in XV. 11 cd. Both these items are now being elaborated. As the elucidation of the Daivī and the Āsurī characteristics are in the nature of what is conductive to mokṣa and harmful to it respectively, they are now being set forth in this chapter. (J).

The Lord now dwells in this chapter on the means of achiving the Puruṣārthas of Jñāna and Mokṣa and whatever else is detrimental to it.

XVI. 1. Tapas is Brahmacharya (celibacy) and other disciplines. The Lexicon also says that Tapas consists in Brahmacarya, etc.

XVI. 2. Paiśuna is bearing tales about the misdemeanours of others to their superiors like the king with a view to harming their interests at their hands. The Kośa endorses this view when it says that the reporting of other's misdemeanours to one's authorities like the king in order injure their interests is Paiśunan. 'Laulya' is succumbing to sensuuus agitations. The Kośa gives 'rāga' (passion) 'Laulya' sensuality and 'rakti' (excessive attachment) as synonymous and 'Darpa' as inability

to recognise just cause of fear for oneself on account of haughtiness of temperament. 'Acāpalam' is steadiness. The Koṣa gives *cancala, capala* and *asthira* as synonyms.

XVI. 3. 'Kṣamā' is forbearance is *not* paying back the malefactor in his own coin in a spirit of vengeance· by overcoming one's just resentment. The Kośa defines a fore bearing person (*kṣamāvān*) as one who is '*Akrodha adoṣakṛt* - desisting from returning evil to one who has wronged him and bearing no ill-will towards him.

XVI. 5. The words *Daivīm sampadam abhi jātaḥ* mean you stand (characterised as) endowed with *Daivī sampat* by your very birth (being a Devāmśa)[1].

XVI. 8-9. Lord Viṣṇu is the 'Satyam'—author of dissolution of the world of *mūrta* and *amūrta* reals, their basis of support (*pratiṣṭhā*) and ruler (*īśvara*). Those who hold to the contrary that the world is '*mithyā*' or that the Lord is not the ruler of finite reality are of Āsuric nature. The Śruti says : "The secret name (*upaniṣad*) of the Lord is that He is the satya of *satya*. Here satya connotes the Prāṇas or the world of *mūrta* and *amūrta*. For the Śruti says the Prāṇas are sat-tya.

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1. To construe the *abhi* as a preposition prefixed to jātah meaning with a view to taking birth within the sphere of 'Daivī-sampat' with S. (Daivīm sampadam *abhi-lakṣya* jātaḥ) would be inconsistent with the established fact of Arjuna's being a Deva *already in his own* ***right***. **M**. therefore, treats it as a 'Karmapravacanīya' suffixed to *daivīm sampadam* and governing it in the sense of "***prati***" as in *Vṛkṣam prati vidyotate vidyut*. (J)

The Lord is their "sat-tya" [2](*Bṛ.Up.* II.3.6). The *Pracīnaśāla Śurti* says : There are two abodes (*pratimā*) of Brahman—the *mūrta* and *amūrta*. The *mūrta* is dependent on others *besides* the Lord and is subject to disintegration. The *amūrta* (the deities Vāyu and Śrī) are designated *'yat'* (dependent *only* on the Lord) and *'tyat'* (omniscient). His secret name is Satyam of Satya ; for it is He that causes the world to disintegrate (sādayati from √ *Sad*—to destroy) and controls according to His will (*yamayati* from V yām—to keep under control.

Those of Āsuric nature *deny* that the world is brought into existence thro' the functioning of mutually related causes and effects (*parasparasambhūtam*). Such genesis has already been predicated by the Lord in "From food the creaturess are born and from Parjanya food is produced. (The other interpretation of *Aparasparasambhūtau*) in a positive sense that "the world is produced by mutual conjunction of the sexes"[3]— is out of harmony with the context which is one of *denials* (cf. *a*-satyam, *a*-pratiṣtham, *an*-īśvaram, *a*-parasparasambhūtam).

XVI. 10-17. Kāma is ever insatiable and, therefore, ever-active. The *Mokṣadharma* says : "Kāma is always tormenting me like the abysmal region which can never be blocked up to its fill".

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2. "Sat-tya" as the secret name the of Lord conveys the meaning that He is the cause of dissolution of the world (*sad-viśaraṇe*) and is the all-knowing one (*tyat*). The derivation is *Sacca tyacca iti Sattyam. Samāhāra dvandvaḥ. Takāralopas Chāndasaḥ.* See my work : *Bṛh. Up. from M's Perspective.*

3. अपरं परस्मात् संभूतम् ।

XVI. 18-20. "Hating Me present in one's own body and in others"—This is said with reference to the insolent attitude of the Āsuric-natured, who tell themselves "God is not the causal agent of any of our actions. If there be such a God, let Him make me do a thing here and now when I am doing nothing or stop me from doing the thing, I am doing. Of such conceited creatures, the *Yāska Śruti* says : Anyone who says if God be the one who makes creatures do a thing let Him make me do something now when I am not doing anything—to such a one, the reply shall be 'thou shall be consigned to the nether regions'".

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ADHYĀYA XVII : GUṆATRAYAVIBHĀGAYOGA

This Adhyāya describes at length the differentiation of the three kinds of faith (*Śraddhā*) which is caused by the interaction of the three guṇas of Prakṛti - hinted at in XIV. 19 and their corresponding impact on individual response, behavior and conduct. The purpose of the elucidation is to make it clear that aspirants to Mokṣa should practise the Sättvika forms of Śraddhā and schew the others (J).

XVII. 1. This Adhyāya deals at length with the three kinds of Śraddhā arising from the action of the three guṇas of Prakṛti alluded to in XIV. 19.

The "giving up" (*utsṛjya*) of the rules of Śāstra means remaining ignorant of them, rather than turning away from them holding them to be invalid. For the Vedic injunction requiring the twice-born to be versed in the entire Vedic lore including its esoteric parts presupposes actual knowledge and understanding of *their meaning* instead of being satisfied with learning the Vedas by heart. Obviously, this injunction holds good with reference to all Dvijas. The ignorant disregard this injunction. Their turning away from the Śāstravidhi is thus an act of culpable ignorance.

In this context the *Mādhucchandasa Śruti* says : "Those who in spite of being endowed with sufficient capacity and intelligence to learn and understand the meaning of the Vedas (*sānūnabuddhi*) fail to do so, are guilty of disowning the Vedas".

Arjuna's question here is not about those who have no regard for the Vedaśāstra but about those who believe in and

conform to Vedic tradition. Otherwise, the Lord would have replied to the question as to how such persons as do not adhere to the rules of Śāstra but worship with faith alone are to be classified by saying that they are to be put down as Tāmasas, straightway, without taking the trouble to embark upon an exposition of the threefold nature of Śraddhā. It follows then that if Sāttvikas by nature such people would *not* give up the injunctions of the Śāstra. Foa Sāttvikas are defined as wedded to Dharma; and what is against the spirit of the Vedas cannot be recognised as Dharma. For the smṛti (*Manu* II.6) says: The entierty of the Vedas, the smṛtis and the conduct of the knowers of śruti and Smṛti are the sources of Dharma''. The *Bhāgavata Purāṇa* also agrees that "What is taught in the Vedas is *Dharma* and what is inconsistent with it is *adharma* not conducive to the welfare of society (*Bhāg.* VI.1.40)

XVII.2. Since ignorance of *Śāstravidhi* is possible in the case of all the three classes, it is only the distlntcion in the nature of each one's *Śraddhā* that can determine the distinction of courses pursued by the different persons. Hence the distinction in the *Śraddhā* is analytically shown as threefold.

XVII.3. If every one's *Śraddhā* is in accordance with Sattva as proclaimed in the opening statement '*sattvānurūpā sarvasya śraddhā*' then, since Sattvaguṇa is to be found in all, all men would have Sāttvika Śrāddhā in an equal measure. The classification of their *Śraddhā* into sāttvika, rājasa and tāmasa would then have no point or purpose and would be untenable. This anomaly is removed by pointing out that the distinction or variation of *Śraddhās* is in keeping with each one's *sattva*. 'Sattva' here signifies the '*citta*' which, again, for the same reason cannot be understood in the sense of the mind or antaḥkaraṇa or

the like but of *Jiva Caitanya.*[1] This is implicit in the concluding statement of the *Gītā: Yo-yaccraddhaḥ sa eva saḥ* (XVII.3) and its premise *Śraddhāmayo ayam puruṣaḥ* (where the expression *śraddhāmaya* is equivalent to *śraddhāsvarūpaḥ*-the suffix '*maya*' having the sense of identity (*tādātmya*).[2]

It should be understood from this that the Jīva-caitanya endowed with sāttvikaśraddhā is to be accepted as Sāttvika, the same endowed with rājasaśraddhā should be classed as Rājasa and one with tāmasaśraddhā is to be put down as a Tāmasa.

XVII.4.5. These two verses expla in the divergent behavior of the Sāttvikaśraddhā, the Rājasa and Tāmasa.

XVII. 6. 'Karṣaṇam' reducing or crushing the Lord and the divine beings *bhūtagrāma* seated in one's body consists in discounting or belittling (*alpadṛṣṭi*)[3] their importance.

The *Anadhimlāna Śruti* says: 'One who does not recognise the great majesty of the Lord and discounts Him is the worst

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1. Amarakośa also gives '*Sattvam*' (*sattvam astrīsu jantṣuu*) as a synonyom of a living being (III.2761) see also *Raghu Vaṁaśa* (ii.8)

'तादात्म्यार्थे विकारार्थे प्राचुर्यार्थे मयट् त्रिधा'

3. *Karṣayantaḥ* is not the actual causal participial form of *kṛṣ* but a special participial form derived under the terms of the Dhātusūtra: *prātipadikād dhātvarthe bahulam iṣṭavacca* (J). by fusing the formative base karṣ with the sense of the root *kṛṣ* thro' the causal suffix *ṇic*, (*karṣ* + *ṇic*). For the grammatical details see the gloss of Srīnivāsa on *G B T.*

कर्शयन्तः कृशत्वेनाल्पगुणत्वेन पश्यन्तः । (Vivṛti)

sinner, belittling Him. 'Āsuraniścayān' means persons imbued with Āsuric *Śraddhā*. The Sāttvikas are termed 'gods' Rājasas and Tāmasas are termed Daityas–so says the *Āgniveṣya Śruti*.

XVII. 8. Foods promoting happiness *prīti* do so immediately after they are consumed while those that are 'agreeable' *hṛdyam* are pleasing to the sight *darśane* while the '*sthira*' (substantial) are those which take time to be digested and confer permanent benefits after being well-digested, such as ghee.

XVII.16-22 'Saumyatvam' is to be humane. The Kośa says the words '*saumya*' (humane) and '*akrūra*' (not ruthless) are synonymous. '*Maunam*' here is *not* observing silence, as is generally supposed, but being engaged in constant reflection and philosophical contemplation, as may be seen from the following passage of the Śruti "Therefore, the aspirant after God-vision shall fully achieve sound knowlege of the scriptures (*Pāṇḍityam*) and thereafter attain (*nirvidya*) complete logical conviction (*bālya*) and then carry on with deep reflection and contemplation (*maunam*) of spiritual truths". (*Bṛh. Up.* III.5.1.) The *Bhāllaveya Śruti* too says: "All this is subjected to reflection by him. As he subjects all this to reflection, they call him a 'Muni'[4]. If '*maunam*' is divorced from reflection and is understood merely in the sense of withholding speech, how can it be described here in XVII-16 d as (*mānasam tapaḥ*) a discipline of the '*mind*' (if it is concerned merely with restraint of speech and has nothing to do with the thinking faculty) ?.

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4. From √ man to think, and know

(मन्) 'मन' ज्ञाने इत्यतः इकारप्रत्ययः, उपधाया उकारश्च ।(J)

Therefore, the state of being a *Muni* is maunam.[5]

XVII.23. The Lord introduces an *arthavāda* here to *expound* the right way (*itikartavyatā*) of carrying out one's yajñas, tapas and charities (which have been briefly touched upon, earlier in XVII.11.)

Om, *tat* and *sat* are three well-known *names* (*nirdeśa*) of the Supreme Being. The *Ṛgvedakhila* says :"The Lord is called OM because the whole world is woven (*otam*) into Him and *abides in Him*. His true nature is knowable *only* thro' the Vedas in their primary sense. (and He is not accessible to ordinary perception or inference). Therefore, He is referred to as Tat (that). He is ever full of all auspicious attributes and is free from all imperfections and for that reason He is known as Sat (flawless). There fore, the wise ones apply to Him three names *Om*, *tat* and *sat*".

The second quarter of the above passge from the Ṛgveda khila explains the hidden meaning of the name *Tat*, as what is inaccessible to perception and inference and therefore knowable only thro' the Vedas.[6]

The *Chāndogya Up*. (Vi.2,1) also designates the Supreme Lord as "Sat" in the passage : The Sat alone existed before the creation of the world" and says further that "Om is the name of Brahman".

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5. Vide also:

मुनीनां मननशीलानां सर्वपदार्थज्ञानां अहं व्यासः (Ś. GB. X. 36)

मुनयो मननेनार्थयाथात्म्यदर्शिनः । (R)

6. तदिति नित्यपरोक्षत्वमुच्यते । (J)

'Tena' in XVII.23 means *by Brahman* (and not obliquely by designation *nirdeśa)*. The "Creation" *(vidhānam)* of Brāhmaṇas and Yajñas is for purposes of His worship by the world of men. The creation (*vidhāna*) of the Vedas is to be understood in the sense of their periodical manifestation after Pralaya. The relevant authorities in respect of this position have already been cited under III.14.

XVII.24. The words *Tad ityanabhisandhāya phalam* enjoin that seekers of Mokṣa should perform their sacrifices, charities, etc. *without entertaining any desire* for heavenly rewards or other results promised for them in the Vedas.[7]

XVII.26. Here by virtue of its context, the term *Sadbhāva* indicates in addition to the literal sense of bare existence the act of bringing the world into existence (*prajananam*) by Brahman.[8]

To sum up the right way (*itikartavyatā*) of performing one's appointed karmas in true *sāttvikaśraddhā*–

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7. Rāghavendra's *Vivṛti* suggests an additonal construction of the words : With the earnest desire (*abhisandhāya*) "May the Supreme Brahman which is always beyond ordinary perception and knowable only thro' Vedas be my unfailing refuge" *and* by *not* keeping *any other fruit* in view (*anabhisandhāya phalam*) – the sincere aspirant, should perform his yajña, dāna, tapas, etc.

(तत् वेदैकगम्यतया परोक्षभूतब्रह्माभिसन्धाय ममास्पदं भूयात् इतीच्छन् ।)

8. प्रजननं प्रागसत: सत्तापादनम् । यद्यपि सद्भावशब्द: सत्तामात्रवाची, तथापि अत्र ब्रह्मणो जगज्जनकतया विवक्षितत्वात् सत्ताविशेषप्रजननपर इति प्रतिपादयितुं 'सूचित'मित्युक्तम् । (J)

The Lord is highly pleased (*atiprīteḥ*) with those who carry out their legitimate works of Yajña,dāna and tapas, eschewing all petty desires for their temporary fruits and offering them to Him as the Lord of all Yajñās and their enjoyer and taking His names of Om, tat and sat to their heart and to the lips.

Carried out in this right way, these various acts of *Yajnā dāna* and *tapas* come to be intimately linked with Brahman by the cord of Brahman's presence in them[9] thro' identity of names as elucidated by the terms of reference in regard to Om, in verse 23 cd' *tat* in verse 25 ab and *sat* in 26 ab [10] as well as by virtue of their being the pratimās of Brahman and Brahman's presence in them.[11] It stands to reason that in the circumstances such performance alone deserves to be styled Sāttvika and those who practise their karmas in that way are alone Sāttvikas and the rest Rājasas or Tāmasas.

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9. विहिता इत्यनेनैव 'तत् सृष्ट्वा तदेवानुप्राविशत्' इति विधायकस्य ब्रह्मणः ब्राह्मणादावोतत्वस्य विहितानां विधायके ब्रह्मण्योतत्वस्य च प्रतिपादनात् परस्परं प्रवेशनकर्तृत्वकर्मत्वाभ्यां ब्रह्मयज्ञयोरुभयोः ओंकारं व्युत्पाद्येत्यर्थः ।

(Srinivāsa)

10. एवं च, ओं तत् सदिति यदोमादिनामत्रयं ब्रह्मवाचकत्वेन अवगतं, तत् 'ब्राह्मणास्तेन' इत्यर्धेन ओंकारः, तदित्यभिसंधायेति श्लोकेन तच्छब्दः, 'प्रशस्ते कर्मणि' इत्यनेन सच्छब्दः इति नामत्रयं यज्ञादेः वाचकमिति प्रतिपादितमित्यर्थः ।

(Srinivāsa)

11. ब्रह्मसन्निधानेन ब्रह्मप्रतिमात्वं विनानुपपन्नमिति तदवगमयति ।

(Srinivāsa)

XVII.27. By the terms of reference here the application to Yajña, etc. of the word sat is well brought out. Verse 28 censuring offerings made without *such* faith *brings out the indispensability of Bhakti*[12] for the Lord as a necessary ingredient of Sāttvikasvabhāva. (J).

XVII.28. All this has been stated in the *Ṛgvedakhila* "Yajñas and all other acts performed without any desire for their transitory fruits, and inter-twined with the three names *om tat sat* of Brahman come to be recognised as sat (karma); for the gods regard that which is done *for the sake of "That"* (*tadartham*)[13] Brahman as Satkarma (good deeds). The reason is that the words *Om tat* and *sat* denoting Brahman are also applicable to these *yajñas, dāna and tapas* because Brahman abides in them and they are Its Pratimas (nearest approximate bases for meditation) and only such karmas performed with this understanding are fit to earn the grace of Brahman. Such a performer of Sāttvikakarmas generates (manifests) the presence of Brahman in and through them.

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12. 'अश्रद्धये'त्यनेन ब्रह्मभक्तिरपि लब्धा । (J)
न हि निन्दा निन्द्यं निन्दितुं भवति, अपि तु स्तुत्यं स्तोतुमिति न्यायेन भक्तिस्तुतौ तात्पर्यमिति भावः ।
(*Kṛṣṇācārya)*

13. It will be seen as compared with Madhva's interpretation of the underlying significance of the words *Sat* and *Tadarthīyam* here, the interpretations given by Śamkara and Rāmānuja are strikingly *weak* and *flat*.

तदर्थीयं त्रैवर्णिकार्थीयं यज्ञादिकं सदित्येवाभिधीयते । (R)
तदर्थीयं - यज्ञदानतपोऽर्थीयम् । (S)

This Adhyāya summarises all the Sādhanas of achieving Aparokṣajñāna which have been treated so far and concludes the discourse.

XVIII.2. Sannyāsa or renunciation is renouncing all "Kāmyakarmas" either thro' completely eschewing the desire for their fruits *and performing them* or by abstaining altogether from performing those others which come under the description of being *invariably* Kāmyakarmas (like the kārīri-sacrifice intended to procure rainfall). Tyāga is just not at all wishing for the fruits of any action performed as different from sannyāsa which consists in *not accepting them when they start coming in.*

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1. In this connection Jayatīrtha clarifies M.'s position by making a clear distinction between two kinds of kāmya karmas–the optional (vaikalpika kāmya) such as Aśvamedha Jyotiṣṭoma and so on, which one is at liberty to perform *with or without desire to get the fruits* associated with their performance and others like the Kārīri yajña which is inextricably bound with the desire to procure rainfall and thus falls under the category of "Niyata kāmya". The performance of the former without the desire for their fruits or total abstention from them is Sannyāsa. Tyāga on the other hand is just not at all wishing for any of the fruits of an action performed – as diffrent from Sannyāsa which consists in not accepting them when they accrue.

So we read in the *Pracīnaśāla Śruti* "Nyāsa is giving up of Kāmya karmas either thro' not desiring their fruits while still performing them or by not performing them at all; while 'Tyāga' is not at all wishing for the fruits of any action.[2]

XVIII.3. In the two statements (1) that "some *wisemen* (kavayaḥ) hold that blemishful karmas (likely to tighten bondage) are to be given up and (2) while others insist that sacrifices, charity and tapas ought *not* to be given up" the first one is also to be approved as it has been ascribed to the *wise ones*. For even in that position, the 'tyāga' contemplated is only in respect of the fruits of the karma and nothing more. This the Lord Himself

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2. In the light of this distinction made by Madhva, S.'s position that *all* Kāmyakarmas are to be absolutely and utterly given up by the Jñāni is against the spirit of the Śāstras and the example set by accredited Jñānins like Janaka, Aśvapati and others who have gone on record as having performed these and other karmas without making the attainment of their promised fruits, the motive of their performance. The karmas falling under the category of Nitya and Naimittika- being intended for the purification of the mind, cannot be given up altogether. A meaningful conception of Karma, Sannyāsa can thus be found by accepting the distinction between the vaikalpikakāmya (optionally kāmya) and the invariably-kāmya (niyata-kāmya) karmas and allowing full scope for the performance of the former in the true *spirit* (and *not letter*)of sannyāsa, by leaving out the fruit-aspect of it alone (viśeṣaṇatyāga) and accepting the abstention (Svarūpatyāga) of Niyata kāmyas alone.

is going to make clear in XVIII, by saying that he regards as a true "tyāgī" one who gives up the fruits of karma (while performing them all right). In view of this clarification both the views are in perfect agreement with each other. Their contradiction is only apparent arising from the first impression that the first view contemplates total abandonment of such karmas while the second contemplates their strict observance down to the expectation of their fruits.

XVIII.4. The Lord Himself goes on to show their coherence by expounding the three-fold distinction of Tyāga as Sāttvika, Rājasa and Tāmasa and showing how sāttvikatyāga limited to giving up attachment and fruit (ver. 9) is compatible with carrying out even the *apparently* blemishful karmas.

(But then a doubt may arise as to how it can be categorically asserted as a universal proposition that all karmas such as yajña dāna and tapas *ought* to be observed and are *not* to be given up in as much as the paramahamsa ascetics have no obligations of Yajña, dāna or tapas. The Bhāṣyakāra clears up the misconception about the Paramahamsāśrama by pointing out that):-

XVIII.5-10. The Lord Himself has spoken of different forms of Yajñas such as dravyayajña, tapoyajña (IV.28). It follows from this that even the paramahamsa ascetics have their own obligation towards *Svādhyāyajñānayajña* and other duties. As for charity their responsibility to extend protection (abhayadāna) to all living beings comes under the category of "*dāna*" It is, therefore, presumed that they should certainly be carrying out some of these obligations.

We cannot deny the aut henticity of the parama-hamsāśrama altogether and hold that Yajña, dāna and tapas in

the *conventional sense of the terms* are obligatory for all. That would conflict with the recognition accorded to the Paramahamsāśrama as the highest in the following text of the *Vyāsasmṛti* "The Brahmacāri, Gṛhastha, Vānaprastha or Yati desiring to obtain Mokṣa should resort to the highest āśrama niz. the Pāramahamsya. And these Paramahamsas who belong to the highest of Yatyāśramas have their own share of Yajña, dāna and tapas–in terms of Jñānayajña, or imparting knowledge, extending protection to all living beings (*Vidyā* and *abhayadāna*) and Tapas in the form of observance of celibacy and are not exempt from them.

Therefore, any statement appearing to go against this, in the Purāṇas or elsewhere, as in the instnce of King Priyavrata being dissuaded from taking to Paramahamsāśrama and made to revert to his kingship, in the *Bhāgavata Purāṇa* (V 23)[2] should be resolved from the point of view of divergence of Adhikāra[3].

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2. Priyavrata is specially commissioned in deference to the Lord's will to shoulder the responsibilities of kingship as an "Ādhikārika". Such a dispensation at the behest of the Lord does not, however, justify the inference that the Paramahamsāśrama has no obligations in respect of *Yajña*, *dāna* and *tapas* in a sense compatible with the Paramahamsa code.
3. *This disposes of Śamkara"s view* that the Lord's laying the obligation of karmas falling under the category of Yajña, dāna and tapas *on all* is restricted to those who are *ignorant and are considered fit only for Karmayoga* and is not applicable to 'paramahamsaparivrājakas'.

Otherwise, the pronouncement in the other authority viz. the *Vyāsasmṛti* giving canoncial recognition to Paramahamsāśrama would be violated.

XVIII.11. Any other interpretation of the expression "Tyāga" is untenable, as it is virtually impossible for any created being to remain without doing anything.

XVIII.12. Here "Tyaga" is praised and shown to advantage by pointing out that Tyāgins are as good as freed from subjection to the fruits of karma, which state is close to deliverance from samsāra. (See XII.12).

XVIII.13. Here, the Lord enumerates the causal complements which bring about the effective performance of karma, by way of further clarification. Accordingly, He enumerates the five factors involved in the accomplishment of any karma such as the *adhiṣṭhāna* (the abode) the actor (*kartā*) the instruments of action (*karaṇam*) the different kinds of motions (*ceṣṭā*) and *adṛṣta* or merit and demerit (*puṇya-pāpa*).

The words 'Sānkhye kṛtānte' are to be construed as "in the Siddhānta propounding the true nature of Aparokṣajñāna" and *not* in the sense of the *atheistic system* of Kapila.[4]

XVIII.14. The adhiṣṭhānas (place or abode) are the body the ground, fire, etc. 'Kartā' is the Lord himself[5]–the all-doer, as already established. Sufficient evidence has already been adduced to make it clear that the Jīva is not the (indepedent)

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4. This point has been well-established in Adhy.II.ver.39.

5. The *GT* gives an alternative interpretation of Kartā as Jīva and the Daiva as the Lord Himself.

agent. The instruments are the sense organs, and the ladle, etc. (in a sacrifice) The Ceṣṭas are the motions made by the hands and feet etc. which help in the accomplishmet of the task. The other kārakas such as the object, the beneficiary and the *apādāna* have not been listed as only the *adhiṣṭhāna*, *karaṇa* and *kartṛ* figure as the common factors in *all* activities. It is not to be supposed that in that case, 'Ceṣṭā' too could have been omitted as there is no 'Ceṣṭā' in Dhyāna. That is not correct. For even in Dhyāna there is room for ceṣṭā. Dhyāna is meditation of something which is already known. Such a knowledge of the object of meditation is possible only thro' the mind coming into contact with the self of the meditator. *Contact is produced by the activity of the mind.* Tho' the contact is no longer present at the time of Dhyāna which is a state of stillness of the mind, the earlier contact has left its impressions on the self which abide and continues even after the contract has ceased and these impressions (*samskāras*) operate as the cause of Dhyāna. It is, therefore, necessary to include *ceṣṭas* among the five causes of karma.

This has been said in the *Ayāsyaśākhā* "The body, the Lord the senses, the motions and merit and demerit are the five causes of action.

XVIII. 16. Kevalam is the one (Jīva) who is devoid of self-dependent activity.[6] In the same Śruti it is said "They call the self who has no self-dependent activity *Kevala*."

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6. केवलं निष्क्रियम् ।
(Madhva *GB*). 'Niṣkriya' should, however, be understood in the qualified sense of having no self-dependent or self-directed activity (*asvatantra kartṛ*).

XVIII. 17. This verse praises the knowledge of the Jivas own self as *not* being endowed with *self-directed activity*. If 'kevalam' is intended to convey that the Jīva is not the doer (*kartā*) singly and by himself i.e., unaided by the accessories and causal complements (*ekākī*), the praise bestowed in verse 17 on "one whose heart is not filled with the pride of one's own agency and whose Buddhi is unattached" and the statement that "he slays not while slaying and is not bound by the consequences of his slaying" would both be beside the point. For, in that case, the praise should have been given to one's knowing oneself to be a *doer with the help of the causal complements* and accessories. But the emphasis in the text is on "the absence of the proud feeling 'I am doing this' (*yasya nāhamkṛto bhāvaḥ*) which makes it clear that the subject of the eulogy is the abesence of claim of his self-directed activity (*svatantrakartṛtā*) on the part of the Jīva.

(In this connection the Ācārya makes it clear that)

Whoever, like Indra after killing Vṛtra, is found to be sullied by the consequences of the act even to a slight extent is to be presumed to be partially egotistic at the time.

XVIII. 18. If it be so that the Jīva is not the cause of his Karmas at all, no injunctions in the Śrutis and Smṛtis can operate with reference to him, in as much as he has no agency.

This objection is answered by the statement here that the injunction of karma in the Śrutis and Śmṛtis operate with reference to the self on the basis of the three requisites of injunction of works (*karmacodanā*).

'Karmasaṇgraha' denotes all the three causal factors of karma in broad outline. Of these the locus (*adhiṣṭhāna*) and

unseen merit (*daivam*) are subsumed in the instruments (*karaṇa*) while bodily and other movements (*ceṣṭā*) is included in the karma itself.

The Ṛgvede-*khila* says "the injunctions of Karma with reference to the Jīvas have to be understood in the light of the follwing items of (i) how and to what extent the Jīva comes under their purview (ii) the nature and limitations of the Jīva's own volition and effort in response to those injunctions and prohibitinos and (iii) the causal camplements placed at the disposal of the Jīvas to carry them out and the supreme Lord *as the independent source of impulsion of all that is done by the Jīvas.* Briefly, the factors which bring about the Karma are its causes, their doer and the act. These causes, the limited nature of the Jīva's freedom in the performance of Karma and the Jīva's dependence on the Lord (and the thrre-fold nature of such Karma in accordance with the threefold nature of the (svarūpa)-śraddhā of the Jīvas with which they are preformed and its results according to the quality of the Śraddhā which inspires those Karmas have to be correctly understood.

Thus, tho' the Jīva has no agency *independently of the Lord*, there is no fear of the futility of injunctions of Karma in his case. For, even so, it is possible to satisfactorily explain the accomplishment of his Puruṣārthas thro' Karma with the help of the aforesaid causal complements once he becomes aware of the presence of the injunctions in the Śāstra and puts forth the necessary effort to carry them out. The desire to achieve his Puruṣārtha and the inspiration and impulsion to take the initiative in the direction and put forth the quantum

of effort necessary for the purpose are all bestowed on him by the grace of the Lord.[7]

"The position is this : Tho' dependent on Īśvara, the Jīva is also bound by the Vidhis by Īśvara himself. Therefore, the Jiva's *not having an independent agency* does not stand in the way of his being "*Vidhi–viṣaya*" or object of mandatory injunctions in regard to the performance of appointed Karma. If independence of agency were to be the criterion of coming under the scope of injunctions (*vidhiviṣayatva*), even the supreme Lord will have to stand exposed to such a *contingency*. It is, therefore, proper to assume that tho' dependent directly on Īśvara, the Jīva circumscribed by *vidhis* is impelled to will and act by the Lord Himself. When the will to do and the effort are there on the part of the Jīva, the Lord provides the other factors of adṛṣṭa and the instruments and tools in this set-up, *the Jīva acts*. The fruits of such karmas are also under the Lord's control.

Moreover, tho' the Jīva has no real agency *of his own right*, he has a measure of self-supposed (*ābhimānika*) agency, engendered by the principle of '*ahamkāra*' due to whose power he fancies independence of agency to belong to him in truth. In this way he becomes Vidhiviṣaya.

The Jīva's being open to mandates (*vidhiviṣayatva*) can be explained in another way also. The contingency of the

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7. Read:- न अपराधीनकर्तृत्वं विधिविषयत्वे प्रयोजकम् । किंतु, यस्य स्वसंबन्धितया विधिज्ञानं कर्म तत्फलं चोद्दिश्येच्छा तदनुगुणश्च प्रयत्नः, अधिष्ठानादिसन्निधानं, कर्मसम्बन्धः, फलभाक्त्वं चास्ति तं प्रति कर्मविधयः प्रवर्तन्ते । अस्ति चेदं समस्तं परमेश्वरप्रसादायत्तं जीवे इति कथं न तं प्रति कर्मविधयः स्युः ?

(Jayatīrtha. GBṬ. XVIII 18)

applicability of vidhis to the Jīva would arise only if he has *absolutely no independence* of any kind, in respect of his efforts. *That is not so.* A small measure of such independence of initiative, strictly subject to the Lord's will, is freely admitted for the Jīva. He is said to have *no* independence of initiative only in the sense that such agency is *not* self-derived but is *derived from another* and dependent on *that* source viz. the Lord.

Such limited agency conferred on the Jīva is decidedly *greater than* what exists in an inanimate object in the world. This modicum of independence is, however, sufficient to prevent futility of mandates in respect of the Jīva's performance of his Karma. An inanimate object is moved to activity by the impact of another, by adventious causes. It never moves of its own accord and by its own will. The Jīva, on the other hand, is an agent possessed of the power to will and to act. *These powers are intrinsic to his being like his own esse* (*svarūpasattā*)[8] which is implanted in him and *guaranteed to him* from beginningless time, by the Lord's will and His grace. Hence, there is no difficulty whatsoever in the Karmavidhis becoming applicable to the Jīva or his remaining a '*Vidhiviṣaya*'.

All this is established by experience and by the authorities cited in support. It is needless to cite further evidence.[9]

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8. Mark the words of Jayatīrtha here:

   जीवस्तु अनादिसिद्धया परमेश्वरप्रमादात्तया सत्तातुल्यया क्रियाशक्त्या कर्तेति, युक्तः तं प्रति कर्मविधिः ॥

9. The whole position has been succinctly and forcefully put by Madhva

(continued.......)

XVIII. 19. Once again by way of elucidating the Sādhanas of Jñāna, the Lord explains how knowledge, karma and karma also fall into three categories on account of the differentiation caused by the three guṇas of *sattva*, *rajas* and *tamas* (verses 20-28).

'Guṇasaṅkhyāna' means the Vedic Śāstra in which the guṇas and their working are described and *not* the kāpila Sāṅkhya.

XVIII. 20. Perceiving the *one existence* (*ekam bhāvam*) in all beings (*sarvabhūteṣu*) is the perceiving of the Lord Viṣṇu, in all.

XVIII. 28. Dīrghasūtrī is one who insinuates some wrong doings of another, committed long back, which it is not proper to rake up. The Kośa gives the same explanation: "whoever out of malice rakes up and insinuates against another some fault or wrong committed by another, long back, is called Dīrghasūtrī (scandal-monger).

(continued)

अकर्तृत्वेऽपि विधिद्वारा ईश्वरप्रसादादिच्छोत्पत्त्या, उक्तकारणैः कर्मद्वारा पुरुषार्थो भवति । ईश्वराधीनत्वेऽपि विधिद्वारा नियतः तेनैव यदि च इच्छादिर्जायते कारितमेवेश्वरेण । फलं च (ईश्वरेणैव) नियतं वर्तते । वस्तुतोऽकर्तृत्वेऽपि आभिमानिकं कर्तृत्वं तस्यैव । स्वातंत्र्यं च जडापेक्षयैवेति, न प्रवृत्तिविधिवैयर्थ्यम् । सर्वं चैतत् अनुभव-उक्तप्रमाणसिद्धमिति न पृथक्प्रमाणमुच्यते ।

(M. GB. XVIII. 18)

The illuminating commentary of Jayatīrtha on the above which has been incorporated with the translation (as above) deserves to be carefully read in the original.

XVIII. 31-33. The import of the statement: The understanding by which one judges Dharma and adharma, the worthy and the unworthy acts otherwise than as they are (*ayathāvat*) is as follows: The understanding whereby one does not necessarily always evaluate Dharma and Adharma *as they are* but some of it as it is and some of it otherwise than as it is is termed '*rājasībuddhi*'. If the statement is construed otherwise to mean that the buddhi which wrongly adjudges *Dharma* to be *adharma* and the righteous act to be unrighteous is *rājasībuddhi* it would nullify the distinction between rājasībuddhi and Tāmasī-buddhi.

XVIII. 49. Naiṣkarmyasiddhi means the Yogasiddhi or upāyasiddhi which *leads* to final beatitude of Mokṣa.

XVIII. 50. The words *Siddhim prāpto pyathā brahma tathā* prāpnoti mean having attained perfection of wisdom, hear from Me the means of Aparokṣajñāna by which one reaches Brahman. The words "*niṣṭhā jñānasya* sā parā" mean the *siddhi* or *upāyasiddhi*.

XVIII. 53-54 *Brahmabhūyāya kalpate*: means he is fit *to be in* Brahman with the mind centred on Brahman.[8]

XVIII. 56.-61. Once again the Lord explains the most intimate means (*antaraṅgasādhanas*) in the attainment of Aparokṣa and concludes the Śāstra, with the words "*mentally* relinquishing all karmas to Me".

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8. This is not the final Mukti because in the following verse there is reference again to the Brahmabhūta acquiring Bhakti towards the Lord and *Samatva* towards all beings.

XVIII. 62. The reference to Īśvara here (as existing in the hearts of all) and exhorting Arjuna to seek refuge in Him and attain His eternal place" – all in the *third person* is to be explained in the manner of Bhīma's words addressed to Droṇa, on the battle field, in the *Mahābhārata*, (VII. 102. 86)[9] as an example of referring to one's own self in the *third person* by way stating a decisive fact that is unalterable and will happen come what may. (*niścitārtha*)

XVIII. 66. The call to Arjuna to abandon all his duties and obligations is only in terms of relinquishing their fruit and not the absolute relinquishment of all responsible obligations.[10]

Otherwise, how could the Lord's injunction laid on Arjuna *to fight to the finish* (II. 37. III. 30. IX. 34) be explained ? Moreover, the term *dharma* is suggestive of the proximate sense of "the fruits of karma" (*dharmaphala*). The Lord Himself has proclaimed as His considered view that one who gives up the fruits of his karma is alone fit to be called a real Tyāgī'.

I have given this condensed exposition of the *Gītā* of the Supreme Lord Viṣṇu, who is possessed of infinite number of auspicious attributes. May the Lord be pleased with me always.

Here ends the Bhāṣya on the *Bhagavad Gītā* written by Śrīmad Ānandatīrtha Bhagavatpādācārya.

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9. यदि शत्रुं त्वमात्मानं मन्यसे तत्तथास्त्विह ।
एष ते सदृशं कर्म शक्तो भीमः करिष्यति ॥ (VII. 102. 86)

10. See the Lord's pronouncement:
मोहात्तस्य परित्यागः तामसः परिकीर्तितः । (XVIII. 7).

APPENDIX I

ALPHABETICAL LIST OF SOURCE-BOOKS CITED BY MADHVĀCĀRYA IN HIS *GĪTĀ-BHĀṢYA*

Abhidhānam (Lexica)
Āditya Purāṇa
Āgniveśya Śruti (S.V.)
Aitareya Āraṇyaka
Anabhimlāna Śruti (S.V)
Anugītā
Ātharvaṇa Śruti
Ayāsya śākhā (S.V)
Bābhravya śākhā (S.V.)
Bābhravya sākhā R.V.)
Bhāgavata Purāṇa
Bhagavadvacanam (B.S.)
Bhāllaveya Śākha (S.V.)
Bhāskara's Gītābhāṣya
Brahma Purāṇa
Brahmasūtras
Bṛhadāraṇyakopaniṣad
Brahmavaivarta Purāṇa
Chāndogya Upaniṣad
Dhātupāṭha
Gāruḍa
Gaupavana Sākhā (S.V.)
Gautama khila (S.V.)
Gītā-kalpa
Harivaṃśa
Jābāla khila
Kaṭhopaniṣad
Kāṣāyaṇa Śruti (S.V)
Khilaśruti
Kośa
Mādhucchandsa Śākhā (S.V)
Mahābhārata
Mahākaurma
Manu Smṛti
Māṇḍukva Upaniṣad
Mokṣadharma parva
Muṇḍakopaniṣad
Nāradīya Purāṇa
Nārāyaṇa Aṣṭākṣarakalpa
Nārāyaṇa Gopāla kalpa
Pādma Purāṇa
Paiṅgi khila
Pañcarātra
Pippalāda Śākhā
Prācīnasāla Śruti (S.V.)
Ṛg Veda
Ṛg Veda- khila
Śaṅkara's Gītābhāṣya
Śāṇḍilya Śākhā
Śatapatha Brāhmaṇa
Skānda Purāṇa
Smṛti
Śvetāśvatara Upaniṣad
Taittirīya Āraṇyaka
Taittirīya Brāhmaṇa
Taittirīya Upaniṣad
Unnamed Sources
Upagītā
Upa-Nāradīya
Vāmanar urāṇa
Vārāha Purāṇa
PVāuṇa Śruti
Viṣṇu Purāṇa
Vyāsa Smṛti
Vyāsa-Yoga
Yāska Śruti (S.V.)

APPENDIX-II

Courtesy–Dharma Prakash Journal Madras

Review of

Bhagavad Gita-An Exegetical Commentary

Prof. Robert Minor

Heritage Publishers, New Delhi-2.

Price Re. 150/-

Introduction i-lx PP. 499, Index 501-04, 1982

Foreword by

Prof. Norvin Hein, Yale University

(Dr. B.N.K. Sharma)

The author, an Associate Professor of Religious Studies at the Kansas University, declares that the purpose of his exegetical commentary, without attempting to provide even a correct translation according to his own lights, is to "gather together in one place the best scholarship of the minor literature (meaning modern commentaries and expositions by Eastern and Western savants) to enable present day scholars to interact to it and to rescue the understanding of the Gītā from the *a priori* ideas of what the Gītā has been expected to say in keeping with the notion of Hinduism as defined by later thinkers, instead of attempting an understanding of its thought in terms of the early date in which it was written, prior to the systems of thouht." In other words, the work purports to supply the historical exegesis of passages and *reverse the effects of its lapse.*

The absence of an Index of verses is a serious handicap to scholars who would like to make an interrelated study of the author's exegesis, such as it is. The price of the book is prohibitively stiff. The style of writing especially in the argumentative portion where he seeks to make a point is wanting in directness and clarity and leaves the reader baffled and guessing.

Western scholarship has, from the days of Garbe, been dallying with the theory of different layers of interpolation in to the text representing Sānkhya, Mīmāṁsā, Sannyāsa, Absolutistic Theistic and Deistic ideas. Modern Indian scholars, with the solitary exception of G.S. Khair, have generally resisted the interpolation theory and stood by the unity of composition and author ship of the Gītā. The author's own position is that the Gītā's reltaionship to the *Mahābhārata* is that of an addition to it, at some middle stage in the Epic production, early enough to be thought of highly by later Editors of the Epic(xlix). The argument by which he tries to make out that the Gītā was *not* part of the Epic, when the account of the third day's battle as compared with the account of the earlier part of the ninth day's battle was written could have been put in less confusing form. Apart from the question of the unity of the Gītā, Prof. Minor is unable to say anything about the identity of its author, beyond this that it is a text by an unknown author who dates to about 150 B.C. !!!

He discusses similarly the question of the multiple authorship of the Gītā according to Garbe, Rudolph Otto, Khair and others. He comes to the conclusion that there is no solid evidence to show that the Gītā when understood in its own terms, is quite consistent and its parts upon further study are interrelated (xiiii). He argues however that the Gītā is *not* a systematic treatise and that the Gītā author did not believe that a systematic presentation was necessary (xlv)!

Pro. Minor says "most scholars agree that the reference to Brahma-sūtrapada" in xiii. 4, is *not* a reference to the Vedānta Sūtras but to the Upaniṣads or verses about Brahman in the Upaniṣads and that this makes better sense; for Chap. 13 goes on to allude to and directly quote verses and partial verses from the Upaniṣads". While the allusion to the Upaniṣads may stand fully covered by the words *Ṛṣibhir bahudhā gītām chandobhir vividhaiḥ pṛthak*", the two adjectives '*hetumadbhiḥ*' and '*viniścitaiḥ*' applied to the Brahmasūtrapadas are hardly applicable to any but the pronouncements of the Sūtras as we have them. This is a fact which has to be reckoned with and *cannot be easily brushed aside*. Prof. Minor does *not* seem to have given due weight to the significance of these two adjectives in the description.

He has taken a liberty in preferring the Kaṣmīrian reading of 1.10.

अपर्याप्तं तदस्माकं बलं भीमाभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीष्माभिरक्षितम् ॥

to the Vulgate reading.

It should be clear that the words 'asmākam balam' eteṣām balam' in the text refer to the Kaurava and the Pāṇḍava armies. It is therefore difficult to see how Prof. Minor could speak of 'asmākam balam' (our army) as Bhīmābhirakṣitam' and 'eteṣām as 'Bhīṣmābhirakṣitam" without a patent contradiction of fact *unless he has recourse to adhyāhāra*' by importing the word "abhibhavāya" after asmākam and eteṣām respectively, following Bhāskara's construction in support of such a reading. In any case, we cannot accept his plea that "this reading has the authority of the *most ancient authority*". For, Bhāskara is decidedly *later* than Śaṃkara who sticks to the vulgate reading.

Aparyāptam tad asmākaṃ balaṃ Bhīṣmābhirakṣitam

The anomaly of 'tad' can be explained either by construing it in the sense of what has just been mentioned before (*prāguktam*) or in the sense of "still" (*tathāpi*) for reasons implict in the warning implied in I-11 'to protect Bhīṣma' and Bhīṣma's blowing the conch *to boost Duryodhana's morale* (*tasya sañjanayan harṣam* ......). There is also no point in referring to Bhīma as the protector of the Pāndava army when he was not at all the commander of the Pāndava army that day) and if Bhīṣma's absolute superiority to Bhīma as a warlord was so indisputable a fact (as the author thinks). Madhva's *Mbh.T.N.* throws new right on Bhīma's absolute superiority, by citing internal evidence from the speeches of Duryodhana, himself (in *Virāṭaparva*) and those of Kṛṣṇa and Yudhiṣṭhira. the of *Gītāvivṛti* Rāghavendra gives a very cogent meaning of I. 10 of the Vulgate text which Prof. Minor could have considered with profit before rejecting the Vulgate text:

बलद्वये बलिष्ठपरिगणने पाण्डवविजये मम सन्देहोऽस्ति ततो भवदादयः सर्वे बहुसन्नद्धा भवन्त्विति भावेनाह अपर्याप्तं त्विति । हि यस्मादतो भवन्तः सर्व एव सर्वेष्वयनेषु व्यूहप्रवेशनमार्गेषु यथाभागमवस्थिताः भीष्ममेवाभिरक्षन्तु इति द्रोणाचार्यमुक्त्वा विषसाद । एवं विषादिनस्तस्य हर्षं संजनयन्—'लक्षणहेत्वोः क्रियाया' इति शत्रन्तं, भीष्मः शंखं दध्मौ । (*Vivṛti* i. 10-12)

There is no need to sidestep the suggestion that "Prajñāvāda" is best understood euphemistically as explained by Madhva: 'Svamanīṣotthavacanāni' which receives strong support from the broad smile with which Śrī Kṛṣṇa begins to reply and put sense into Arjuna and from the Kashminian reading.

Tam uvāca Hṛṣīkeśaḥ *prahasanniva* Bhārata (ii. 10) which also ndicates much more than a mild sympathy for Arjuna's predica-

ment. There is nothing intriguing about the morphology of the compound "Prajñāvāda" in Madhva's sense. Edgerton himself quotes Mbh. ii. 61, 38 where Prajñāvādika means "talking as (pretending to be) wise". As an exegetical commentator Prof. Minor could as well have notedthe parallel in *Vedavāda* (Gītā II 42) which admittedly means a superficial understanding of the Veda as "opposed to its true meanings pointing to Kṛṣṇa" (p. 67).

Prof. Mior categorically rejects *Śaṁkara*'s special pleading in explaining away the plural forms *ime, sarve vayam* etc.,(ii. 12). It is refreshing to hear from his lips that "the plain sense of the verse *does* support the plurality of eternal (phenomenal) selves for the distinction between that which perishes and that which does not is lost unless the individual selves cannot perish"(P·36). But the qualification 'phenomenal takes away the entire force of the argument; for Śamkara does not deny that the phenomenal souls differ as he concedes their Vyāvahārikābheda. As Rāmānuja has lost no time in pointing out here that what *Śri* Kṛṣṇa is interested in telling Arjuna is that the souls are essentially many in all states of their existence and *not merly in the phenomenal*. Prof. minor blows hot and cold when he practically upholds Śamkara's position, saying "It is not unusual even for the most systematic Indian thinkers to speak on two levels, a higher level which presents the position precisely and a lower one which talks in language which concedes certain elements denied on the higher level in order to explain less crucial points to the uninitiated" (p. 37). To put it in the Professor's own words, this is but "a preconceived notion of what Hinduism is".

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1. See the exegetical comment of Rāghavendra:—
लक्षणहेत्वोः क्रियाया इति शत्रन्तम् ।

Students of the Gītā should feel greatful to Prof. Minor's plain speaking under IV. 13, "that in line with the documents of the Epic period the Gītā does *not* support Telang's contention that there is nothing in the Gītā to indicate whether caste was hereditary". In a hard-hitting comment on all those modern exponents of the Gītā who seek to dilute the force of the Lord's speech on Cāturvarṇyam, the Professor dismisses the special pleading of Radhakrishnan, K. Caitanya and others that "Kṛṣṇa is not thinking of hereditary castes but of personality types." Prof. Minor rightly preserves "Yet in the Gītā the personality types are in-born and are thus related to hereditary caste. At the least, the burden of proof still remains with the modern Hindu apologists who claim that the Gītā does not teach caste by birth" (p. 158). Again under XVIII. 41 he comes down heavily on Radhakrishnan, Telang and other Reformists saying "There is nothing in the text of the Gītā to support the modern commentator in this matter. The Gītā not only teaches caste, by birth, but it teaches that their talents are related to birth, to the guna-structures that one has inherited from former lives. A little reflection would show that such (modern) interpretations are fair *neither* to the text of the Gītā *nor* to its spirit. They merely appear to be conscious efforts on the part of modern scholars to rationalize the teachings of the Gītā according to modern trends of Indian thought" (p. 400).

Prof. Minor's notes on III 15 call for comment. Here, the term 'brahma' occurs thrice. If the Gītā is truly meant to be "Brahmavidyā, it would only be natural to understand Brahman here and elsewhere uniformly as referring to the supreme Being, as Madhva *alone* has done. Rāmānuja's way of interpreting brahman" here as the physical body nourished by food and the

modifications of matter and of Akaṣara as individual as self are most farfetched. Some other commentators have taken 'brahman' in the first and the second halves in two different senses of Veda the supreme Brahman. Prof. Minor seems to agree with Hill and that the first and second uses of brahman is still difficult and that it is unlikely that the same term should be interpreted differently in the first and the second half" (P. 120). Precisely the same objection has been advanced by Madhva against the interpretation of Bhāskara. Zaehner's plea that we have here a play on the two meanings of the word is hardly creditable to the seriousness of the subject-matter. Madhva's criticism:

न ह्येकेन शब्देन द्विरुक्ते भेदश्रुतिं विना वस्तुद्वयं कुत्रचिदुच्यते ।

will stand its ground. Bhāskara himself has construed 'udbhavam in iii. 15a as equivalent to 'manifested' (*prakāśitam*) which lends support to M's interpretation of Brahma askṣarasamudbhavam as akṣarābhivyaṅgyam". Jayatīrtha has anticipated and answered the objection made on the basis of the adjective 'sarvagatam' in iii. 15c that the Vedākṣaras also are equally 'sarvagata'. Modi's stance in favour of the Akṣara-brahman here is coloured by overtones of Vallabha's doctrine of two Brahmans the Akṣara and the Para which perpetuates a dualism of Brahmans and offends against Brahman's oneness and uniformity of essence (*aikarasya.*)

Under iii. 42, Madhva is said to be "consistant with his usual under-standing in referring 'Saḥ' to the supreme Being, *thereby* taking it completely *out of the contextual expectations*". A reference to M's bhāṣya would show that far from taking it out of contextual expectations, M has pressed the point to its logical and contextual conclusion in the Upaniṣadic reference made in the Gītā:

न केवलं बुद्धेः परः । श्रुत्युक्तप्रकारेणाव्यक्तादपि—अव्यक्तात्पुरुषः पर इति । अतः परमात्मज्ञानमेवात्र विवक्षितम् । (पक्षद्वयेपि 'इन्द्रियाणि पराणि' इत्यादि तारतम्योक्तेः न प्रयोजनमस्तीति. (J)

Prof. Minor is inclined to eccept the views of Thomson and Rāmānuja that "saḥ" (iii.42) refers grammatically to desire (kāma). This is also Bhāskara's view. But as pointed out by Jayatīrtha, it would be out of harmony with the accepted position of Upaniṣadic thought that Kāma, *sankalpa buddi* etc., are all but various states of the mind and that therefore "Kāma" cannot be graded *higher than Manas*, as has been done by these commentators. This should afford sufficient reason to reject their interpretation, unless Prof. Minor would go to the extent of saying that the Gītā rejects here the Upaniṣadic analysis!

He opines that there is nothing in the Gītā "to conclude that Kṛṣṇa is an incarnation of Viṣṇu. Kṛṣṇa says he is an incarnation of Kṛṣṇa" (iv.6) Kṛṣṇa descends a number of times in the world,........... *not Viṣṇu*". This may be typical of the Western schlar's attitude. Arjuna seems nevertheless convinced that Kṛṣṇa is in fact the Avatār form of Viṣṇu who is exhibiting His Viśvarūpa to him (XI. 24).

Whatever may be the different senses in which the term Brahman may be used in the Upaniṣads, the Gītā coufines it to the supreme Brahman while taking care to prefix the word 'mahat' to Brahman when a reference to (Jaḍa) Prakṛti is intended. It is not therefore proper to conclude that Brahman means Prakṛt in iii. 15 or elswhere in iv. 24. In XIV.27. The term *pratiṣṭhā* decides otherwise.

The position of the Gītā that all deeds are to be done as an offering does not make the Vedic ritual "unnecessary and insigni-

ficant" as Prof. Minor would have us beleve (P. 207). To say as he does that in statements like Raso aham (vii.8) "Kṛṣṇ is that property or essence in each element" (P.242) is to completly miss the significance of the teaching about the power and majesty of Kṣetrajña. (13. 3c). Prof. Minor has not risen above the error of mistaking the Parā and Aparā Prakṛtis as the higher and lower "natures" of Kṛṣṇa. Such a conclusion rests on a wholly unnatural interpretation of the possessive form of the personal pronoun (me or mama) applied to the two Prakṛtis (be it Jīvabhūtā). Nothing more than a relation of possessor and Possessed is intended by the possessive case. To make the two Prakṛtis *constitute* the higher and the lower *natures of Kṛṣṇa* is to treat Him as a composite Being and not a Person of uniform spiritual essence.

Akṣara in XII. 1. cannot be the "true self or Ātman as an object of meditation, as such meditation removes the mind from nature or Prakṛti." For, the true state of Ātam is attained only *after* liberation and not in the state of bondage when the self is still to be classed as "Kṣara". This will de clear from Rāmānuja's own interpretation of "Akṣara" as the released soul. In the Sāmsāric state when the self is still bound, meditation on one's own self *however intense* it may be cannot make it the Akṣara. Hence the words "Yecāpyakṣaram avyaktam paryupāsate" becomes inexplicable. To equate this Akṣara with the absolute or the Nirguṇa Brahman of Śamkara would be "the opposite of the Advaita position", as Prof. Minor recognises. These inadequacies here and in the parallel text in XV. 16 make it very much more probable that the Akṣara Puruṣa or Avyakta of XII. 1. must in reality be sought in some sentient principle of cosmic away, which while enjoying a higher status than the individual self (whether released or still in bondage) would at

the same time be assignable to much lower status than Kṛṣṇa himself. Prof. Minor notes the difficulty placed by the text against Śamkara's interpretation when he says "Yet the two are conceived here as Puruṣas (persons) and *this must be taken into account in any interpretation*" (p.428). The significance of the description of this intermediary principle as Kūṭastha (*high above*) and the careful use of the singular number throughout in reffering to it shows that it cannot be the Ātmas who being many in number and *liable* to transmigration in the empirical state cannot be given the high status of being a Kūṭasthas from *the very beginning of their existence*. The stalemate can be overcome only by agreeing to locate the Kūṭastha–Avyakta or Akṣara Puruṣa in Madhva's Cit-Prakṛti. We cannot agree with Prof. Minor's argument that M's identification of Avyakta or Kūṭastha Puruṣa with Cit Prakṛti "reads more into Prakṛti than the Gītā desires" or that it introduces a "foreign idea". Even contextually speaking it must be seen that as the Aparā Prakṛti is admittedly insentient (Jaḍa) the Parā *Prakṛti* is and must be Cit-prakṛti and not individual self. The function ascribed to this Parā Prakṛti as substaining *the entire world* (*yayedam dhāryate jagat*) is beyond the capacity of the indvidual self (of Rāmānuja) except in a very highly diluted sense sustaining *one physical body at a time* and that too in a most ineffective way ! The Parā Prakṛti cannot be so lightly treated. The Theistic affinities between the Gītā and the Bhāgavata school should be worth remembering and investigating in this context. The Jīvabhūtā Prakṛti of the Gītā has its couterpart in the "Jīvamāyā" or Cit Prakṛti of the Lord as may be seen from the description of the role of Cit Prakṛti given in the *Bhāgavata Purāṇa* (1, 10, 23).

Under Gītā XVI Prof. Minor compliments Zaehner on having most recently pointed out that it is the logical conclusion that the Āsuric souls should be consigned to Hell and agrees that the point of this chapter is that "there are those born to a demonic destiny which will not choose "to turn to God." This is in keeping with the acceptance of the doctrine of threefold Śraddhā in men which is said to be "sattvānurūpā" i.e., faith or spiritual asset which is "in accord with the form of one's own nature" (as Prof. Minor puts it). He also says that this Sattva "cannot mean the *Guṇa sattva*" In this he comes closest to Madhva. He has not however pursued the implications of this position to its logical canclusion in the philosoply of the Gītā. Had he done so, he would have found food for thought in Madhva's forthright interpretation of "Sattva" here as the true nature of one's being: *Sattvānurūpā cittānurūpā* and Jayatīrtha's explanation of it *Cittam Caitanyam* Ancient usage in the Samskṛt language also confirms the use of Sattva in the sense of a living being. There is much scope for a comprehensive discussion of the concept of Sattvānurūpā śraddhā in this sense with reference to the views of Madhva and Aurobindo. Śamkara's equation of Sattva with "*antaḥkaraṇa*" leaves much to be desired for purposes of a serious discursion of a standiug problem of moral evil in human history.

Prof. Minor is inclined to believe with Rāmānuja that the term Brahman has been used in the Gītā in the sense of the "pure individual self" – in many contexts, instead of in the highest sense of the Supreme Being itself. However as the Professor himself agrees that the Gītā is interested in quoting the Upaniṣads and is interested in showing that the Upaniṣads if correctly understood are not speaking of any impersonal absolute when

they speak of the highest reality but that they are really speaking of Kṛṣṇa when they use the term Brahman", it should be clear that "Brahman" as a rule must naturally be understood to refer to the Supreme Being and not to the pure self (in his purified state). Rāmānuja accepts that the words Brshmasūtra-padaih in the Gītā refer to the Vedāntasūtras. One of the most important findings of the Brahmasūtras is that the term "Brahman" refers primarily and in the highest sense to the Supreme Being only. Nowhere in the Sūtras has the term Brahman been used to denote a lesser being. It cannot be otherwise in the Gītā.

Prof. Minor refers to Norvin Hein's suggestion in support of Rāmānuja's reading *anādi* and *matparam* (Brahma) in xiii. 12c., that the author of the Gītā has deliberately substituted the innocuous words *asaktam sarvānhṛccaiva nirguṇam guṇa-bhoktṛ ca* in xiii. 14 cd., instead of the original line from the Śvetāśvatara (iii. 17) *Sarvasya prabhum īśānam sarvasya śaraṇam bṛhat* so as to fit in with the position of "the beginningless Brahman (viz. the pure self) subserving Me" (*matparam*) Notwithstanding this ingenious *tour de force*, it remains unexplained how such august attributes as "grasiṣṇu" and 'prabhaviṣṇu- and *hṛdi sarvasya viṣṭitam* (xiii. 16-17) could be appropriated to the pure self of Rāmānuja's conception. It should be obvious that R's explanation of *Hṛdi sarvasya viṣṭitam* (13, 17) is desperately weak especially in contrast with his own interpretation of the parallel statement in XVIII. 61:

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।

A careful study of Prof. Minor's painstaking exegetical commentary on the Gītā which has laboriously waded thro' a bumper crop of modern expositions and commentaries on the

Gītā leaves the reader perplexed by conflicting exegesis galore. One is left wondering in the end if modern Exegetists are in any way better qualified to deliver the goods, than the classical commentators. In most cases the findings are delightfully vague and *negative*.

Perhaps, a closer, systematic, critical and comparative study of the ancient classical commentaries themselves with all possible exegeitcal apparatus, than has hitherto been attempted, may fare better in helping us to understand the heart of the Gītā. One useful purpose served by modern Exegetical Commentaries such as those of Prof. Minor is to revive the call of 'Back to the Classical Commentators' in the end. And that is where an ihntensive stuby of Madhvā's comnentaries on the Gita is sure to be found rewarding.

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Part II

TEXT OF GĪTĀBHĀṢYA

श्री आनन्दतीर्थभगवत्पादाचार्यविरचितम्

गीताभाष्यम्

देवं नारायणं नत्वा सर्वदोषविवर्जितम् ।
परिपूर्णं गुरूंश्चान् गीतार्थं वक्ष्यामि लेशतः ॥

नष्टधर्मज्ञानलोककृपालुभिः ब्रह्मरुद्रेन्द्रादिभिरर्थितो ज्ञानप्रदर्शनाय भगवान् व्यासोऽवततार ।

ततश्चेष्टानिष्टप्राप्तिपरिहारसाधनादर्शनात् वेदार्थाज्ञानाच्च संसारे क्लिश्यमानानां वेदानधिकारिणां स्त्रीशूद्रादीनां च धर्मज्ञानद्वारा मोक्षो भवेदिति कृपालुः सर्ववेदार्थोपबृंहितां तदनुक्तकेवलेश्वरज्ञानदृष्टार्थयुक्तां च सर्वप्राणिनामवगाह्यानवगाह्यरूपां केवलभगवत्स्वरूपपरां परोक्षार्थां महाभारतसंहितामचीक्लृपत् ।

तच्चोक्तम् —

"लोकेशा ब्रह्मरुद्राद्याः संसारे क्लेशिनं जनम् ।
वेदार्थाज्ञमधीकारवर्जितं च स्त्रियादिकम् ।
अवेक्ष्य प्रार्थयामासुः देवेशं पुरुषोत्तमम् ।
ततः प्रसन्नो भगवान् व्यासो भूत्वा च तेन च ।
अन्यावताररूपैश्च वेदानुक्तार्थभूषितम् ।
केवलेनात्मबोधेन दृष्टं वेदार्थसंयुतम् ।
वेदादपि परं चक्रे पञ्चमं वेदमुत्तमम् ।
भारतं पञ्चरात्रं च मूलरामायणं तथा ।
पुराणं भागवतं चेति सम्भिन्नश्शास्त्रपुङ्गवः ।"

इति नारायणाष्टाक्षरकल्पे ।

"ब्रह्मापि तन्न जानाति ईषत्सर्वोऽपि जानति ।
बह्वर्थमृषयस्तत्तु भारतं प्रवदन्ति हि ।"

इत्युपनारदीये

"ब्रह्माद्यैः प्रार्थितो विष्णुर्भारतं सञ्चकार ह ।
यस्मिन् दशार्थाः सर्वत्र न ज्ञेयास्सर्वजन्तुभिः ।"

इति नारदीये ।

"भारतञ्चापि कृतवान् पञ्चमं वेदमुत्तमम् ।
दशावरार्थं सर्वत्र केवलं विष्णुबोधकम् ।
परोक्षार्थं तु सर्वत्र वेदादप्युत्तमं तु यत् ।"

इति स्कान्दे ।

"यदि विद्यात् चतुर्वेदान् साङ्गोपनिषदान् द्विजः ।
न चेत्पुराणं संविद्यान्नैव स स्याद्विचक्षणः ।"

"इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ।"

"बिभेत्यल्पश्रुताद्वेदो मामयं प्रचलिष्यति ।"

"मन्वादि केचिद् ब्रुवते ह्यास्तीकादि तथाऽपरे ।
तथोपरिचराद्यन्ये भारतं परिचक्षते ।"

"भारतं सर्ववेदाश्च तुलामारोपिताः पुरा ।
देवैर्ब्रह्मादिभिस्सर्वैः ऋषिभिश्च समन्वितैः ।
व्यासस्यैवाज्ञया तत्र त्वत्यरिच्यत भारतम् ।"

"महत्त्वाद्भारवत्त्वाच्च महाभारतमुच्यते ।
निरुक्तमस्य यो वेद सर्वपापैः प्रमुच्यते ।"

"यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ।"

"विराटोद्योगसारवान् ।"

इत्यादितद्वाक्यपर्यालोचनया, ऋषिसंप्रदायात,

"को ह्यन्यः पुण्डरीकाक्षात् महाभारतकृत् भवेत् ।"

इत्यादिपुराणग्रन्थान्तरगतवाक्यान्यथानुपपत्त्या नारदाध्ययनादिलिङ्गैश्चावसीयते । कथमन्यथा भारतनिरुक्तिज्ञानमात्रेण सर्वपापक्षयः ? प्रसिद्धश्च सोऽर्थः । कथं चान्यस्य न कर्तुं शक्यते । ग्रन्थान्तरगतत्वाच्च नाविद्यमानस्तुतिः । न च कर्तुरेव । इतरत्रापि साम्यात् ।

तत्र च सर्वभारतार्थसंग्रहां वासुदेवार्जुनसंवादरूपां भारतपारिजात-मधुभूतां गीतामुपनिबबन्ध ।

तच्चोक्तम् —

"भारतं सर्वशास्त्रेषु भारते गीतिका वरा ।
विष्णोः सहस्रनामापि ज्ञेयं पाठ्यं च तद्द्वयम् ॥"

इति महाकौर्मे ।

"स हि धर्मस्सुपर्याप्तो ब्रह्मणः पदवेदने ॥"

इत्यादि च ।

धृतराष्ट्र उवाच—

ॐ धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः ।
मामकाः पाण्डवाश्चैव किमकुर्वत सञ्जय ॥ १ ॥

सञ्जय उवाच—

दृष्ट्वा तु पाण्डवानीकं व्यूढं दुर्योधनस्तदा ।
आचार्यमुपसङ्गम्य राजा वचनमब्रवीत् ॥ २ ॥

पश्यैतां पाण्डुपुत्राणामाचार्य महतीं चमूम् ।
व्यूढां द्रुपदपुत्रेण तव शिष्येण धीमता ॥ ३ ॥

अत्र शूरा महेष्वासा भीमार्जुनसमा युधि ।
युयुधानो विराटश्च द्रुपदश्च महारथः ॥ ४ ॥

धृष्टकेतुश्चेकितानः काशिराजश्च वीर्यवान् ।
पुरुजित्कुन्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥ ५ ॥

युधामन्युश्च विक्रान्त उत्तमौजाश्च वीर्यवान् ।
सौभद्रो द्रौपदेयाश्च सर्व एव महारथाः ॥ ६ ॥

अस्माकं तु विशिष्टा ये तान्निबोध द्विजोत्तम ।
नायका मम सैन्यस्य संज्ञार्थं तान् ब्रवीमि ते ॥ ७ ॥

भवान् भीष्मश्च कर्णश्च कृपश्च समितिञ्जयः ।
अश्वत्थामा विकर्णश्च सोमदत्तिस्तथैव च ॥ ८ ॥

अन्ये च बहवः शूरा मदर्थे त्यक्तजीविताः ।
नानाशस्त्रप्रहरणाः सर्वे युद्धविशारदाः ॥ ९ ॥

अपर्याप्तं तदस्माकं बलं भीष्माभिरक्षितम् ।
पर्याप्तं त्विदमेतेषां बलं भीमाभिरक्षितम् ॥ १० ॥

अयनेषु च सर्वेषु यथाभागमवस्थिताः ।
भीष्ममेवाभिरक्षन्तु भवन्तस्सर्व एव हि ॥ ११ ॥

तस्य सञ्जनयन् हर्षं कुरुवृद्धः पितामहः ।
सिंहनादं विनद्योच्चैः शङ्खं दध्मौ प्रतापवान् ॥ १२ ॥

ततश्शङ्खाश्च भेर्यश्च पणवानकगोमुखाः ।
सहसैवाभ्यहन्यन्त स शब्दस्तुमुलोऽभवत् ॥ १३ ॥

ततश्श्वेतैर्हयैर्युक्ते महति स्यन्दने स्थितौ ।
माधवः पाण्डवश्चैव दिव्यौ शङ्खौ प्रदध्मतुः ॥ १४ ॥

पाञ्चजन्यं हृषीकेशो देवदत्तं धनञ्जयः ।
पौण्ड्रं दध्मौ महाशङ्खं भीमकर्मा वृकोदरः ॥ १५ ॥

अनन्तविजयं राजा कुन्तीपुत्रो युधिष्ठिरः ।
नकुलस्सहदेवश्च सुघोषमणिपुष्पकौ ॥ १६ ॥

काश्यश्च परमेष्वासः शिखण्डी च महारथः ।
धृष्टद्युम्नो विराटश्च सात्यकिश्चापराजितः ॥ १७ ॥

द्रुपदो द्रौपदेयाश्च सर्वशः पृथिवीपते ।
सौभद्रश्च महाबाहुश्शङ्खान् दध्मुः पृथक् पृथक् ॥ १८ ॥

स घोषो धार्तराष्ट्राणां हृदयानि व्यदारयत् ।
नभश्च पृथिवीं चैव तुमुलो व्यनुनादयन् ॥ १९ ॥

अथ व्यवस्थितान् दृष्ट्वा धार्तराष्ट्रान् कपिध्वजः ।
प्रवृत्ते शस्त्रसंपाते धनुरुद्यम्य पाण्डवः ॥ २० ॥

हृषीकेशं तदा वाक्यमिदमाह महीपते ।

अर्जुन उवाच—

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥ २१ ॥

यावदेतान् निरीक्षेऽहं योद्धुकामानवस्थितान् ।
कैर्मया सह योद्धव्यमस्मिन् रणसमुद्यमे ॥ २२ ॥

योत्स्यमानानवेक्षेऽहं य एतेऽत्र समागताः ।
धार्तराष्ट्रस्य दुर्बुद्धेर्युद्धे प्रियचिकीर्षवः ॥ २३ ॥

सञ्जय उवाच—

एवमुक्तो हृषीकेशो गुडाकेशेन भारत ।
सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम् ॥ २४ ॥

भीष्मद्रोणप्रमुखतः सर्वेषां च महीक्षिताम् ।
उवाच पार्थ पश्यैतान् समवेतान् कुरूनिति ॥ २५ ॥

तत्रापश्यत्स्थितान् पार्थः पितॄनथ पितामहान् ।
आचार्यान् मातुलान् भ्रातॄन् पुत्रान् पौत्रान् सखींस्तथा ॥२६॥

श्वशुरान् सुहृदश्चैव सेनयोरुभयोरपि ।
तान् समीक्ष्य स कौन्तेयस्सर्वान् बन्धूनवस्थितान् ॥ २७ ॥

कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ।

अर्जुन उवाच—

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ॥ २८ ॥

सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।
वेपथुश्च शरीरे मे रोमहर्षश्च जायते ॥ २९ ॥

गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥ ३० ॥

निमित्तानि च पश्यामि विपरीतानि केशव ।
न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१ ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥ ३२ ॥

येषामर्थे काङ्क्षितं नो राज्यं भोगास्सुखानि च ।
त इमेऽवस्थिता युद्धे प्राणांस्त्यक्त्वा धनानि च ॥ ३३ ॥

आचार्याः पितरः पुत्रास्तथैव च पितामहाः ।
मातुलाः श्वशुराः पौत्राः श्यालास्संबन्धिनस्तथा ॥ ३४ ॥

एतान्न हन्तुमिच्छामि घ्नतोऽपि मधुसूदन ।
अपि त्रैलोक्यराज्यस्य हेतोः किं नु महीकृते ॥ ३५ ॥

निहत्य धार्तराष्ट्रान्नः का प्रीतिस्स्याज्जनार्दन ।
पापमेवाश्रयेदस्मान् हत्वैतानाततायिनः ॥ ३६ ॥

तस्मान्नार्हा वयं हन्तुं धार्तराष्ट्रान् स्वबान्धवान् ।
स्वजनं हि कथं हत्वा सुखिनस्स्याम माधव ॥ ३७ ॥

यद्यप्येते न पश्यन्ति लोभोपहतचेतसः ।
कुलक्षयकृतं दोषं मित्रद्रोहे च पातकम् ॥ ३८ ॥

कथं न ज्ञेयमस्माभिः पापादस्मान्निवर्तितुम् ।
कुलक्षयकृतं दोषं प्रपश्यद्भिर्जनार्दन ॥ ३९ ॥

कुलक्षये प्रणश्यन्ति कुलधर्मास्सनातनाः ।
धर्मे नष्टे कुलं कृत्स्नमधर्मोऽभिभवत्युत ॥ ४० ॥

अधर्माभिभवात्कृष्ण प्रदुष्यन्ति कुलस्त्रियः ।
स्त्रीषु दुष्टासु वार्ष्णेय जायते वर्णसङ्करः ॥ ४१ ॥

सङ्करो नरकायैव कुलघ्नानां कुलस्य च ।
पतन्ति पितरो ह्येषां लुप्तपिण्डोदकक्रियाः ॥ ४२ ॥

दोषैरेतैः कुलघ्नानां वर्णसङ्करकारकैः ।
उत्साद्यन्ते जातिधर्माः कुलधर्माश्च शाश्वताः ॥ ४३ ॥

उत्सन्नकुलधर्माणां मनुष्याणां जनार्दन ।
नरके नियतं वासो भवतीत्यनुशुश्रुम ॥ ४४ ॥

अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥ ४५ ॥

यदि मामप्रतीकारमशस्त्रं शस्त्रपाणयः ।
धार्तराष्ट्रा रणे हन्युस्तन्मे क्षेमतरं भवेत् ॥ ४६ ॥

सञ्जय उवाच—

एवमुक्त्वाऽर्जुनः संख्ये रथोपस्थ उपाविशत् ।
विसृज्य सशरं चापं शोकसंविग्नमानसः ॥ ४७ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अर्जुनविषादयोगो नाम प्रथमोऽध्यायः ॥ १ ॥

॥ अथ द्वितीयोऽध्यायः ॥

सञ्जय उवाच—

तं तथा कृपयाऽऽविष्टमश्रुपूर्णाकुलेक्षणम् ।
विषीदन्तमिदं वाक्यमुवाच मधुसूदनः ॥ १ ॥

श्रीभगवानुवाच—

कुतस्त्वा कश्मलमिदं विषमे समुपस्थितम् ।
अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन ॥ २ ॥
क्लैब्यं मा स्म गमः पार्थ नैतत्त्वय्युपपद्यते ।
क्षुद्रं हृदयदौर्बल्यं त्यक्त्वोत्तिष्ठ परन्तप ॥ ३ ॥

अर्जुन उवाच—

कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।
इषुभिः प्रतियोत्स्यामि पूजार्हावरिसूदन ॥ ४ ॥

गुरूनहत्वा हि महानुभावान् श्रेयो भोक्तुं भैक्ष्यमपीह लोके ।
हत्वाऽर्थकामांस्तु गुरूनिहैव भुञ्जीय भोगान् रुधिरप्रदिग्धान् ॥ ५ ॥

न चैतद्विद्मः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।
यानेव हत्वा न जिजीविषामस्तेऽवस्थिताः प्रमुखे धार्तराष्ट्राः ॥ ६ ॥

कार्पण्यदोषोपहतस्वभावः पृच्छामि त्वां धर्मसम्मूढचेताः ।
यच्छ्रेयः स्यान्निश्चितं ब्रूहि तन्मे शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ॥

न हि प्रपश्यामि ममापनुद्याद् यच्छोकमुच्छोषणमिन्द्रियाणाम् ।
अवाप्य भूमावसपत्नमृद्धं राज्यं सुराणामपि चाधिपत्यम् ॥ ८ ॥

सञ्जय उवाच—

एवमुक्त्वा हृषीकेशं गुडाकेशः परन्तपः ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥ ९ ॥

तमुवाच हृषीकेशः प्रहसन्निव भारत ।
सेनयोरुभयोर्मध्ये विषीदन्तमिदं वचः ॥ १० ॥

श्रीभगवानुवाच—

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे ।
गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः ॥ ११ ॥

तत्र सेनयोर्मध्ये बान्धवादिमोहजालसंवृतं विषीदन्तमर्जुनं भगवानुवाच —

प्रज्ञावादान् स्वमनीषोत्थवचनानि । कथमशोच्याः ? गतासून् ॥ ११ ॥

न त्वेवाहं जातु नासं न त्वं नेमे जनाधिपाः ।
न चैव न भविष्यामस्सर्वे वयमतः परम् ॥ १२ ॥

किमिति— न त्वेवाहम् । ईश्वरनित्यत्वस्याप्रस्तुतत्वात् दृष्टान्तत्वेनाह न त्वेति । यथाहं नित्यः सर्ववेदान्तेषु प्रसिद्धः, एवं त्वमेते जनाधिपाश्च नित्याः ॥ १२ ॥

देहिनो भाव एतद्भवति । तदेवासिद्धमिति चेत् न– देहिनोऽस्मिन् ।

देहिनोऽस्मिन् यथा देहे कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्तिर्धीरस्तत्र न मुह्यति ॥ १३ ॥

यथा कौमारादिशरीरभेदेऽपि देही तदीक्षिता सिद्धः । एवं देहान्तरप्राप्तावपि । ईक्षितृत्वात् । न हि जडस्य शरीरस्य कौमाराद्यनुभवस्सम्भवति । मृतस्यादर्शनात् । मृतस्य वाय्वाद्यपगमादनुभवाभावः । 'अहं मनुष्यः' इत्याद्यनुभवाच्चैतत् सिद्धमिति चेत् न । सत्येवाविशेषे देहे सुप्त्यादौ ज्ञानादिविशेषादर्शनात् ।

समश्चाभिमानो मनसि । काष्ठादिवच्च । श्रुतेश्च । प्रामाण्यं प्रत्यक्षादिवत् । न च बौद्धादिवत् । अपौरुषेयत्वात् । न ह्यपौरुषेये पौरुषेयाज्ञानादयः कल्पयितुं शक्याः । विना च कस्यचित् वाक्यस्यापौरुषेयत्वं सर्वसमयाभिमतधर्माद्यसिद्धिः । यश्च तौ नाङ्गीकुरुते नासौ समयी । अप्रयोजकत्वात् ।

मास्तु धर्मोऽनिरूप्यत्वादिति चेन्न । सर्वाभिमतस्य प्रमाणं विना निषेद्धुमशक्यत्वात् । न च सिद्धिरप्रामाणिकस्येति चेन्न । सर्वाभिमतेरेव प्रमाणत्वात् । अन्यथा सर्ववाचिकव्यवहारासिद्धेश्च । न च मया श्रुतमिति तव ज्ञातुं शक्यम् । अन्यथा वा प्रत्युत्तरं स्यात् । भ्रान्तिर्वा तव स्यात् । सर्वदुःखकारणत्वं वा स्यात् । एको वाऽन्यथा स्यात् । रचितत्वे च धर्मप्रमाणस्य कर्तुरज्ञानादिदोषशङ्का स्यात् । न चादोषत्वं स्ववाक्येनैव सिद्ध्यति । न च येन केनचिदपौरुषेयमित्युक्तमुक्तवाक्यसमम् । अनादिकालपरिग्रहसिद्धत्वात् । अतः प्रामाण्यं श्रुतेः । अतः कुतर्कैर्धीरस्तत्र न मुह्यति ।

अथवा जीवनाशं देहनाशं वाऽपेक्ष्य शोकः । न जीवनाशम् । नित्यत्वादित्याह **न त्वेवेति** । नापि देहनाशमित्याह **देहिन इति** । यथा कौमारादिदेहहानेन जरादिप्राप्तावशोक एवं जीर्णादिदेहहानेन देहान्तरप्राप्तावपि ॥ १२ ॥

मात्रास्पर्शास्तु कौन्तेय शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्यास्तांस्तितिक्षस्व भारत ॥ १४ ॥

मात्रास्पर्शा इति ॥ मीयन्त इति मात्रा विषयाः तेषां स्पर्शाः संबन्धाः । त एव 'शीतोष्णसुखदुःखदाः ' देहे शीतोष्णादिसंबन्धाद्धि शीतोष्णाद्यनुभव आत्मनः । ततश्च सुखदुःखे । नह्यात्मनः स्वतो दुःखादिः संभवति । कुतः ? आगमापायित्वात् । यद्यात्मनः स्वतः स्युः सुप्तावपि स्युः । अतो यतो मात्रास्पर्शा जाग्रदादावेव ते सन्ति नान्यदेति तदन्वयव्यतिरेकित्वात् तन्निमित्ता एव नात्मनः स्वतः । आत्मनश्च तैः विषयविषयिभावसम्बन्धादन्यः सम्बन्धो नास्ति ॥ न चागमापायित्वेऽपि प्रवाहरूपेणापि नित्यत्वमस्ति । सुप्तिप्रलयादावभावादित्याह **अनित्या इति** ।

अतश्चात्मनो देहाद्यात्मभ्रम एव सुखदुःखकारणम् । अतस्तद्विमुक्तस्य बन्धुमरणादिदुःखं न सम्भवति । अतोऽभिमानं परित्यज्य तान् शीतोष्णादीन् तितिक्षस्व ॥ १४ ॥

यं हि न व्यथयन्त्येते पुरुषं पुरुषर्षभ ।
समदुःखसुखं धीरं सोऽमृतत्वाय कल्पते ॥ १५ ॥

अतः प्रयोजनमाह **यं हीति** । यमेते मात्रास्पर्शा न व्यथयन्ति । पुरिशयमेव सन्तम् । शरीरसम्बन्धाभावे सर्वेषामपि व्यथाभावात् पुरुषमिति

विशेषणम् । कथं न व्यथयन्ति । समदुःखसुखत्वात् । तत्कथम् । धैर्येण ॥ १५ ॥

नासतो विद्यते भावो नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ १६ ॥

नित्य आत्मेत्युक्तम् । किमात्मैव नित्य आहोस्विदन्यदपि । अन्यदपि । तत्किमिति । आह **नासत इति** । असतः कारणस्य सतो ब्रह्मणश्चाभावो न विद्यते । 'प्रकृतिः पुरुषश्चैव नित्यौ कालश्च सत्तम' इति वचनात् श्रीविष्णुपुराणे । पृथक् 'विद्यते' इत्यादरार्थः ।
असतः कारणत्वं च—

"सदसद्रूपया चासौ गुणमय्याऽगुणो विभुः" ।

इति भागवते । "असतस्सदजायत" इति च । अव्यक्तेश्च । संप्रदायतश्चैतत्सिद्धमित्याह **उभयोरपीति** । अन्तो निर्णयः ॥ १६ ॥

अविनाशि तु तद्विद्धि येन सर्वमिदं ततम् ।
विनाशमव्ययस्यास्य न कश्चित् कर्तुमर्हति ॥ १७ ॥

किं बहुना । यद्देशतोऽनन्तं तन्नित्यमेव वेदाद्यन्यदपि इत्याह **अविनाशीति** । नापि शापादिना नाश इत्याह **विनाशमिति** । अव्ययं च तत् ।

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।
अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥ १८ ॥

भवतु देहस्यापि कस्यचित् नित्यत्वमिति । नेत्याह **अन्तवन्त इति** । अस्तु तर्हि दर्पणनाशात् प्रतिबिम्बनाशवदात्मनाश इत्यत आह **नित्यस्येति** ।

'शरीरिणः' इति ईश्वरव्यावृत्तये। न च नैमित्तिकनाश इत्याह **अनाशिन** इति। कुतः। अप्रमेयेश्वरसरूपत्वात्। न ह्युपाधिबिम्बसन्निध्यनाशे प्रतिबिम्बनाशः सति च प्रदर्शके। स्वयमेवात्र प्रदर्शकः। चित्त्वात्। नित्यश्चोपाधिः कश्चिदस्ति।

> ''प्रतिपत्तौ विमोक्षस्य नित्योपाध्या स्वरूपया।
> चिद्रूपया युतो जीवः केशवप्रतिबिम्बकः॥''

इति भगवद्वचनात्॥ १८॥

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्।
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ १९॥

व्यवहारस्तु भ्रान्त इत्याह **य एनमिति**। कुतः। उक्तहेतुभ्यो नायं हन्ति न हन्यते। न हि प्रतिबिम्बस्य क्रिया। स हि बिम्बक्रिययैव क्रियावान्। ''ध्यायतीव'' इति श्रुतेश्च॥ १९॥

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।
अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे॥ २०॥

अत्र मन्त्रवर्णोऽप्यस्तीत्याह **न जायत इति**। न चेश्वरज्ञानवत् भूत्वा भविता। तद्धि—

> 'देशतः कालतो योऽसौ अवस्थातः स्वतोऽन्यतः।
> अविलुप्तावबोधात्मा'

इत्यादिश्रुतिस्मृतिसिद्धम्। कुतः? अजादिलक्षणेश्वरसरूपत्वात्। शाश्वतः सदैकरूपः। पुरं देहमणतीति पुराणः। तथापि न हन्यते हन्यमानेऽपि देहे॥ २०॥

वेदाविनाशिनं नित्यं य एनमजमव्ययम् ।
कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥ २१ ॥

अतो य एवं वेद स कथं कं घातयति हन्ति वा । अविनाशिनं नैमित्तिकनाशरहितम् । नित्यं स्वाभाविकनाशरहितम् । अथवाऽविनाशिनं दोषयोगरहितम्, नित्यं सदा भाविनम् इति सर्वत्र विवेकः । दोषयुक्त-पुरुषादिषु नष्टशब्दप्रयोगात् ॥ २१ ॥

वासांसि जीर्णानि यथा विहाय नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्यन्यानि संयाति नवानि देही ॥ २२ ॥

देहात्मविवेकानुभवार्थं दृष्टान्तमाह **वासांसीति** ॥ २२ ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥ २३ ॥

स्वतः प्रायोनिमित्तैश्च अविनाशिनोऽपि केनचिन्निमित्तविशेषेण स्यात् ककच्छेदवदित्यतो विशेषनिमित्तानि निषेधति **नैनमिति** ॥ २३ ॥

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २४ ॥

वर्तमाननिषेधात् स्यादुत्तरत्रेत्यत आह **अच्छेद्य इति** । वर्तमानादर्शना-द्युक्तमयोग्यत्वमिति सूचयति वर्तमानापदेशेन । कुतोऽयोग्यता । नित्यसर्व-गतादिविशेषणेश्वरसरूपत्वात् । 'शाश्वतः' इत्येकरूपत्वमात्रमुक्तम् । स्थाणु-शब्देन नैमित्तिकमन्यथात्वं निवारयति । नित्यत्वं सर्वगतत्वविशेषणम् । अन्यथा पुनरुक्तेः । ऐक्योक्तावप्यनुक्तविशेषणोपादानान्नेश्वरैक्ये पुनरुक्तिः ।

युक्ताश्च बिम्बधर्माः प्रतिबिम्बेऽविरोधे । तथा च 'रूपं रूपं प्रतिरूपो बभूव' । 'आभास एव च' (ब्र. सू. २.३-१८-८) इत्यादिश्रुतिस्मृतिसिद्धा । न चांशत्वविरोधः । तस्यैवांशत्वात् । न चैकरूपैवांशता । प्रमाणं चोभयविधवचनमेव । न चांशस्य प्रतिबिम्बत्वं कल्प्यम् । गाध्यादिष्वंशबाहुरूप्यदृष्टेरितरत्रादृष्टेः ।

स्थाणुत्वेऽप्यैक्षतेत्याद्यविरुद्धमीश्वरस्य । उभयविधवाक्यात् । अचिन्त्यशक्तेश्च । न च माययैकम् । 'त्वयीश्वरे ब्रह्मणि नो विरुध्यते', 'न योगित्वादीश्वरत्वात्', 'चित्रं न चैतत्त्वयि कार्यकारणे' इत्याद्यैश्वर्येणैव विरुद्धधर्माविरोधोक्तेः ।

महातात्पर्याच्च । मोक्षो हि महापुरुषार्थः । 'तत्रापि मोक्ष एवार्थः ।'

'अन्तेषु रेमिरे धीरा न ते मध्येषु रेमिरे ।
अन्तप्राप्तिं सुखं प्राहुर्दुःखमन्तरमन्तयोः ॥'

'पुण्यचितो लोकः क्षीयते' इत्यादिश्रुतिस्मृतिभ्यः । स च विष्णुप्रसादादेव सिध्यति ।

'वासुदेवमनाराध्य को मोक्षं समवाप्नुयात्'

'तुष्टे तु तत्र किमलभ्यमनन्त ईशे'

'तत्प्रसादादवाप्नोति परां सिद्धिं न संशयः'

'येषां स एव भगवान् दययेदनन्तः
सर्वात्मनाश्रितपदो यदि निर्व्यलीकम् ।
ते वै विदन्त्यतितरन्ति च देवमायां
नैषां ममाहमिति धीः श्वसृगालभक्ष्ये ।' (भाग० २.७-४२)

'तस्मिन् प्रसन्ने किमिहास्त्यलभ्यं धर्मार्थकामैरलमल्पकास्ते ।'

'ऋते मदस्मिन् भव ईश जीवाः तापत्रयेणोपहता न शर्म ।
आत्मन् लभन्ते भगवन् तवांघ्रिच्छायांशविद्यामत आश्रयेम ॥'

(भाग० २-६-१८)

'ऋते भवत्प्रसादाद्धि कस्य मोक्षो भवेदिह ।'

'तमेवं विद्वान्' इत्यादिश्रुतिस्मृतिभ्यः । स चोत्कर्षज्ञानादेव भवति । लोकप्रसिद्धेः । लोकप्रसिद्धमविरुद्धमत्राप्यङ्गीकार्यम् । अहल्याजारत्वाद्यपि दोषकृतोऽपि ते न बहुतरो लेप आसीदित्याद्युत्कर्षमेव वक्ति । बहुनरकफलो ह्यसौ । 'तस्य लोम च न मीयते' इति श्रुत्यन्तराच्च ।

'यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।' इति तदुक्तेश्च ।

'सत्यं सत्यं पुनस्सत्यं शपथैश्चापि कोटिभिः ।
विष्णुमाहात्म्यलेशस्य विभक्तस्य च कोटिधा ॥
पुनश्चानन्तधा तस्य पुनश्चापि ह्यनन्तधा ।
नैकांशसममाहात्म्याः श्रीशेषब्रह्मशङ्कराः ॥'

इति नारदीये ।

अन्योत्कर्ष ऐक्यं च[1]

'तथैव सर्वशास्त्रेषु महाभारतमुत्तमम् ।
को ह्यन्यः पुण्डरीकाक्षान्महाभारतकृद्भवेत् ॥'

इत्यादिग्रन्थान्तरसिद्धोत्कर्षमहाभारतविरुद्धम् । तत्र हि—

'नास्ति नारायणसमं न भूतो न भविष्यति ।
एतेन सत्यवाक्येन सर्वार्थान् साधयाम्यहम् ॥'

'यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसंभवः ।'

१· पुराणोक्तमपि न ग्राह्यम् । (J)

'न त्वत्समोऽस्त्यभ्यधिकः' इत्यादिषु साधारणप्रश्नावसर एव महान्तमुत्कर्षं विष्णोर्वक्ति । अन्यत्र यत्किञ्चिदुक्तावप्यसाधारण एवावसरे । तद्धि अग्न्यादेरपि वेदादावस्ति 'त्वमग्न इन्द्रो वृषभस्सतामसि त्वं विष्णुरुरुगायो नमस्यः' 'विश्वस्मात् इन्द्र उत्तरः' इत्यादिषु ।

तद्ग्रन्थविरोधाच्च । तथा हि स्कान्दे शैवे—

'यदन्तरं व्याघ्रहरीन्द्रयोर्वने यदन्तरं मेरुगिरीन्द्रविन्ध्ययोः ।
यदन्तरं सूर्यसुरेड्यबिम्बयोस्तदन्तरं रुद्रमहेन्द्रयोरपि ॥
यदन्तरं सिंहगजेन्द्रयोर्वने यदन्तरं सूर्यशशाङ्कयोर्दिवि ।
यदन्तरं जाह्नविसूर्यकन्ययोस्तदन्तरं ब्रह्मगिरीशयोरपि ॥
यदन्तरं प्रलयजवारिविप्रुषोर्यदन्तरं स्तम्बहिरण्यगर्भयोः ।
स्फुलिङ्गसंवर्तकयोर्यदन्तरं तदन्तरं विष्णुहिरण्यगर्भयोः ॥
मनन्तत्वान्महाविष्णोस्तदन्तरमनन्तकम् ।
माहात्म्यसूचनार्थाय ह्युदाहरणमीरितम् ॥

'तत्समो ह्यधिको वाऽपि नास्ति कश्चित्कदाचन ।
एतेन सत्यवाक्येन तमेव प्रविशाम्यहम् ॥'

इत्याह । तत्रैव शिवं प्रति मार्कण्डेयवचनम्—

'संसारार्णवनिर्मग्न इदानीं मुक्तिमेष्यसि ।'

इत्यादि । समन्वयाविरोधाच्च ।

वेदैश्चेतिहासाद्यविरोधेन योज्यः । 'यदि विद्यात्' इति वचनात् । अनिर्णयाच्चन्द्रादिशङ्कयाऽन्यथा । तत्रापीष्टसिद्धिः । न्यायविरोधाच्च । अतो भगवदुत्कर्ष एव सर्वागमानां महातात्पर्यम् ।

तथापि स्वतः प्रामाण्यात् सन्नेवोच्यते । अविरोधात् । न च प्रमाण-सिद्ध(दृष्ट)स्यान्यत्रादृष्ट्याऽपह्नवो युक्तः । धर्मवैचित्र्यादर्थानाम् । स्वतः प्रामाण्यानङ्गीकारे मानोक्तावप्यदोषत्वं च साधयेदित्यतिप्रसङ्गः ।

अनन्यापेक्षया च तत्परत्वं सिद्धमागमानाम् । 'नारायणपरा वेदाः' । 'सर्वे वेदा यत्पदमामनन्ति' । 'वासुदेवपरा वेदाः' इति । न चैतद्विरुद्धम् । ईश्वरनियमात् । अनादौ च तत्सिद्धं 'द्रव्यं कर्म च कालश्च' इत्यादौ । प्रयोजकत्वं तु पूर्वोक्तन्यायेन । अतः सिद्धमेतत् ।

तच्चानन्यापेक्षाचिन्त्यशक्तित्व एव युक्तम् । अतो न मायामयमेकम् ।

अचलत्वं तु 'अप्रहर्षमनानन्दमदुःखमसुखं न प्रज्ञं असद्वा' इत्यादिवत् । क्रियादृष्टेः ।

'तपो मे हृदयं साक्षात् तनुर्विद्या क्रिया कृतिः' इत्याद्युक्तेः । अतश्च न मायामयं सर्वम् । ऐश्वर्यादिवाचिभगशब्देनैव सम्बोधनाच्च 'तन्त्वा भग' इत्यादौ । स्वरूपत्वाच्च न मायामयत्वं युक्तम् । 'विज्ञानशक्तिरहमासमनन्त-शक्तेः ।'

'मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे ।'

'पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च' इत्यादिवचनात् ॥ २४ ॥

अव्यक्तोऽयमचिन्त्योऽयमविकार्योऽयमुच्यते ।
तस्मादेनं विदित्वैवं नानुशोचितुमर्हसि ॥ २५ ॥

अत एवाव्यक्तादिरूपः ॥ २५ ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥ २७ ॥

कुतोऽशोकः । नियतत्वादित्याह जातस्येति ॥ २७ ॥

अथ चैनं नित्यजातं नित्यं वा मन्यसे मृतम् ।
तथाऽपि त्वं महाबाहो नैनं शोचितुमर्हसि ॥ २६ ॥

अस्त्वेवमात्मनो नित्यत्वं तथापि देहसंयोगवियोगात्मकजनिमृती स्त एवेत्यत आह अथ चेति ॥ २६ ॥

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिवेदना ॥ २८ ॥

तदेव स्पष्टयति अव्यक्तादीनीति ॥ २८ ॥

आश्चर्यवत् पश्यति कश्चिदेनमाश्चर्यवद्वदति तथैव चान्यः ।
आश्चर्यवच्चैनमन्यः शृणोति श्रुत्वा प्येनं वेद नऽचैव कश्चित् ॥ २९ ॥

देहयोगवियोगस्य नियतत्वादात्मनश्चेश्वरसरूपत्वात् सर्वथाऽनाशान्न शोकः कार्य इत्युपसंहर्तुमैश्वरं सामर्थ्यं पुनर्दर्शयति आश्चर्यवदिति । दुर्लभत्वेनेत्यर्थः । तद्धि आश्चर्यं लोके । दुर्लभोऽपीश्वरसरूपत्वात् सूक्ष्मत्वाच्चात्मनस्तद्द्रष्टा ॥ २९ ॥

देही नित्यमवध्योऽयं देहे सर्वस्य भारत ।
तस्मात् सर्वाणि भूतानि न त्वं शोचितुमर्हसि ॥ ३० ॥

स्वधर्ममपि चावेक्ष्य न विकम्पितुमर्हसि ।
धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥ ३१ ॥

यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतम् ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥ ३२ ॥

अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ॥ ३३ ॥

अकीर्तिं चापि भूतानि कथयिष्यन्ति तेऽव्ययाम् ।
संभावितस्य चाकीर्तिर्मरणादतिरिच्यते ॥ ३४ ॥

भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ।
येषां च त्वं बहुमतो भूत्वा यास्यसि लाघवम् ॥ ३५ ॥

अवाच्यवादांश्च बहून् वदिष्यन्ति तवाहिताः ।
निन्दन्तस्तव सामर्थ्यं ततो दुःखतरं नु किम् ॥ ३६ ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।
तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥ ३७ ॥

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥ ३८ ॥

एषा तेऽभिहिता साङ्ख्ये बुद्धिर्योगे त्विमां शृणु ।
बुद्ध्या युक्तो यया पार्थ कर्मबन्धं प्रहास्यसि ॥ ३९ ॥

साङ्ख्यं ज्ञानम् । 'शुद्धात्मतत्त्वविज्ञानं साङ्ख्यमित्यभिधीयते' इति भगवद्वचनात् व्यासस्मृतौ । योग उपायः ।

'द्दष्टा योगाः प्रयुक्ताश्च पुंसां श्रेयःप्रसिद्धये' इति प्रयोगाद्भागवते । नेतरौ साङ्ख्ययोगौ उपादेयत्वेन विवक्षितौ कुत्रचित् सामस्त्येन । 'कर्मयोगः' इत्यादिप्रयोगाच्च । निन्दितत्वाच्चेतरयोर्मोक्षधर्मेषु भिन्नमतत्वमुक्त्वा पञ्चरात्र-

स्तुत्या । वेदानां त्वैकार्थत्वात् न विरोधः । पार्थक्यं तु साङ्ख्याद्यपेक्षया युक्तम् । तत्रैव चित्रशिखण्डिशास्त्रे पञ्चरात्रमूले वेदैक्योक्तेश्च । एवमेव सर्वत्र साङ्ख्ययोगशब्द उपादेयवाचको वर्णनीयः । युक्तेश्च । ज्ञानं हि जैवमुक्तम् । उपायश्च वक्ष्यते । बुध्यतेऽनयेति बुद्धिः । साङ्ख्यविषयी यया वाचा बुध्यते सा वागभिहितेत्यर्थः ।

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥ ४० ॥

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन ।
बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ ४१ ॥

'योग इमां बुद्धिं शृणु' इत्युक्तम् । बहवो हि बुद्धयो मतभेदात् । तत् कथमेकत्र निष्ठां करोमीत्यत आह व्यवसायात्मिकेति । सम्यग्युक्तिनिर्णीतानां मतानामैक्यमेवेत्यर्थः ॥ ४१ ॥

यामिमां पुष्पितां वाचं प्रवदन्त्यविपश्चितः ।
वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ ४२ ॥

कामात्मानः स्वर्गपरा जन्मकर्मफलप्रदाम् ।
क्रियाविशेषबहुलां भोगैश्वर्यगतिं प्रति ॥ ४३ ॥

भोगैश्वर्यप्रसक्तानां तयाऽपहृतचेतसाम् ।
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥ ४४ ॥

स्युरवैदिकानि मतान्यव्यवसायात्मकानि । न तु वैदिकानि । तेऽपि हि केचित् कर्माणि स्वर्गादिफलान्येवाहुरित्यत आह यामिमामिति । यामाहुस्तयेत्यन्वयः । मोक्षफलमपेक्ष्य स्वर्गादिपुष्पयुक्तां वाचं प्रवदन्ति ।

वेदवादरताः कर्मादिवाचकवेदवादरताः । वेदैर्यन्मुखत उच्यते तत्रैव रताः । नान्यदस्तीति वादिनः । 'परोक्षविषया वेदाः' । 'परोक्षप्रिया इव हि देवाः' । 'मां विधत्तेऽभिधत्ते मां' इत्यादिभिः पारोक्ष्येण प्रायो भगवन्तं वदन्ति । भोगैश्वर्यगतिं प्रति तत्प्राप्तिं प्रति । तत्प्राप्तिफला एव वेदा इति वदन्तीत्यर्थः । तेषां सम्यग्युक्तिनिर्णयात्मिका बुद्धिः समाधौ समाध्यर्थे न विधीयते । सम्यङ्निर्णीतार्थानां ह्यीश्वरे मनस्समाधानं सम्यग् भवति । तद्धि मोक्षसाधनम् । उक्तं चैतदन्यत्र—

"न तस्य तत्वग्रहणाय साक्षात्
वरीयसीरपि वाचः समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं
न यस्य हेयानुमितं स्वयं स्यात्" ॥ इति ॥ ४४ ॥

त्रैगुण्यविषया वेदा निस्त्रैगुण्यो भवार्जुन ।
निर्द्वन्द्वो नित्यसत्वस्थो निर्योगक्षेम आत्मवान् ॥ ४५ ॥

तां योगबुद्धिमाह "त्रैगुण्यविषयाः" इत्यादिनेतरदपोह्य । वेदानां परोक्षार्थत्वात् त्रिगुणसंबन्धि स्वर्गादि प्रतीतितोऽर्थ इव भाति । परोक्षवादी वेदोऽयं इति ह्युक्तम् । अतः प्रातीतिकेऽर्थे भ्रान्तिं मा कुर्वित्यर्थः ।

"वादो विषयकत्वं च मुखतो वचनं स्मृतम्"
इत्यभिधानम् । न तु वेदपक्षो निषिध्यते ।

'वेदे रामायणे चैव पुराणे भारते तथा ।
आदावन्ते च मध्ये च विष्णुः सर्वत्र गीयते ॥'
'सर्वे वेदा यत्पदमामनन्ति,'
'वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदाम् ।'

'आचारश्चैव साधूनामात्मनो रुचिरेव च ॥'
'वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः'

इति वेदानां सर्वात्मना विष्णुपरत्वोक्तेः । तद्विहितस्य तद्विरुद्धस्य च धर्माधर्मत्वोक्तेश्च ॥ ४५ ॥

यावानर्थ उदपाने सर्वतः सम्प्लुतोदके ।
तावान् सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥ ४६ ॥

तथाऽपि काम्यकर्मिणां फलं ज्ञानिनां भवतीति साम्यमेवेत्यत आह **यावानर्थ** इति । यथा यावानर्थः प्रयोजनमुदपाने कूपे भवति, तावान् सर्वतः सम्प्लुतोदकेऽन्तर्भवत्येवं सर्वेषु वेदेषु यत् फलं तत् विजानतोऽपि ज्ञानिनो ब्राह्मणस्य फलेऽन्तर्भवति । ब्रह्म अणतीति ब्राह्मणोऽपरोक्षज्ञानी । स हि ब्रह्म गच्छति । 'विजानतः' इति ज्ञानफलत्वं तस्य दर्शयति ॥ ४६ ॥

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूः मा ते सङ्गोऽस्त्वकर्मणि ॥ ४७ ॥

कामात्मनां निन्दा कृता । कथम् । एषां 'स्वर्गकामो यजेत' इत्यादौ कामस्यापि विहितत्वादित्यत आह **कर्मण्येवेति** । 'ते' इत्युपलक्षणार्थम् । तव ज्ञानिनोऽपि न फलकामकर्तव्यता । किम्वन्येषाम् । न त्वस्ति केषाञ्चित् न तेऽस्तीति । स हि ज्ञानी नरांश इन्द्रश्च । मोहादिस्त्वभिभवादेः । यदि तेषां शुद्धसत्त्वानां न स्यात् ज्ञानं कान्येषाम् । उपदेशादेश्च सिद्धं ज्ञानं तेषाम् । 'पार्थाच्छिसेण' इत्यादिज्ञानिगणनाच्च ।

कामनिषेध एवात्र । फलानि ह्यस्वालन्त्र्येण भवन्ति । न हि कर्मफलानि कर्माभावे यत्नतो भवन्ति । भवन्ति च काम्यकर्मिणो विपर्यययत्नेऽप्यविरोधे ।

अतः कर्माकरण एव प्रत्यवायो न तु ज्ञानादिना वाऽकामनया फलाप्राप्तौ । अतः कर्मण्येवाधिकारः । अतस्तदेव कार्यम् । न तु कामेन ज्ञानादिनिषेधेन वा फलप्राप्तिः । कामवचनानां तात्पर्यं भगवतैवोक्तं 'रोचनार्थं फलश्रुतिः । यथा भैषज्यरोचनं' इति भागवते । अत एव कामी यजेतेत्यर्थः । न तु कामी भूत्वेत्यर्थः । निष्कामं ज्ञानपूर्वं चेति वचनात् । वक्ष्यमाणेभ्यश्च । 'वसन्ते वसन्ते ज्योतिषा यजेत' इत्यादिभ्यश्च । अतो मा कर्मफलहेतुर्भूः । कर्मफलं तत्कृतौ हेतुर्यस्य स कर्मफलहेतुः । स मा भूः । तर्हि न करोमीत्यत आह मा त इति । कर्माकरणे स्नेहो मास्त्वित्यर्थः । अन्यफलाभावेऽपि मत्प्रसादाख्यफलभावात् । इच्छा च तस्य युक्ता । 'वृणीमहे ते परितोषणाय' इति महदाचारात् । अनिन्दनाद्विशेषत इतरनिन्दनाच्च । सामान्यं विशेषो बाधत इति च प्रसिद्धं 'सर्वान् आनय, नैकं मैत्रं' इत्यादौ । अतो 'नैकात्मतां मे स्पृहयन्ति केचित् भक्तिमन्विच्छन्तः' 'ब्रह्मजिज्ञासा', 'विज्ञाय प्रज्ञां', 'द्रष्टव्यः' इत्यादिवचनेभ्यः स्वार्थसेवकं प्रति न तथा स्नेहः । किं ददामीत्युक्ते सेवादिवाचकं प्रति बहुतरस्नेह इति लोकन्यायाच्च भक्तिज्ञानादिप्रार्थना कार्येति सिद्धम् ॥ ४७ ॥

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।
सिद्ध्यसिद्ध्योः समो भूत्वा समत्वं योग उच्यते ॥ ४८ ॥

पूर्वश्लोकोक्तं स्पष्टयति योगस्थ इति । योगस्थः उपायस्थः । सङ्गं फलस्नेहम् । त्यक्त्वा तत एव सिद्ध्यसिद्ध्योः समो भूत्वा । स एव च मयोक्तो योगः ॥ ४८ ॥

दूरेण ह्यवरं कर्म बुद्धियोगाद्धनञ्जय ।
बुद्धौ शरणमन्विच्छ कृपणाः फलहेतवः ॥ ४९ ॥

इतश्च योगाय युज्यस्वेत्याह **दूरेणेति** । बुद्धियोगाज्ज्ञानलक्षणादुपायात् । दूरेणातीव । अतो बुद्धौ शरणं ज्ञाने स्थितिम् । फलं कर्मकृतौ हेतुर्येषां ते फलहेतवः ॥ ४९ ॥

बुद्धियुक्तो जहातीह उभे सुकृतदुष्कृते ।
तस्माद्योगाय युज्यस्व योगः कर्मसु कौशलम् ॥ ५० ॥

ज्ञानफलमाह **बुद्धियुक्त इति** । सुकृतमप्यप्रियं मानुष्यादिफलं जहाति । न बृहत्फलमुपासनादिजनितम् । 'न ह्यस्य कर्म क्षीयते', 'अविदित्वाऽस्मिँल्लोके जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राण्यन्तवदेवास्य तद्भवति' इत्यादिश्रुतिभ्यः । अतः कर्मक्षयश्रुतिरज्ञानिविषया सर्वत्र । उभयक्षयश्रुतिरप्यनिष्टविषया । न हीष्टपुण्यक्षये किञ्चित् प्रयोजनम् । न चेष्टनाशो ज्ञानिनो युक्तः । इष्टाश्च केचिद्विषयाः । 'स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरस्समुत्तिष्ठन्ति', 'प्रजापतेस्सभां वेश्म प्रपद्ये', 'यशोऽहं भवानि ब्राह्मणानां', 'स्त्रीभिर्वा यानैर्वा', 'अस्माद्ध्येवात्मनो यद्यत्कामयते तत्तत्सृजते', 'कामान्नी कामरूप्यनुसञ्चरन्', 'स एकधा भवति' इत्यादिश्रुतिभ्यः । बहुत्वेऽप्यात्मसुखस्य पुनरिष्टत्वात् कर्मसुखे न विरोधः । अनुभवशक्तिश्चेश्वरप्रसादात् । श्रुतेश्च । न च शरीरपातात्पूर्वमेव तत् । 'तत्र पर्येति', 'एतमानन्दमयमात्मानमुपसंक्रम्य' इत्याद्युत्तरत्र श्रवणात् ।

न चैकीभूत एव ब्रह्मणा सः । 'मग्नस्य हि परेऽज्ञाने किं नु दुःखतरं भवेत्' इत्यादिनिन्दनान्मोक्षधर्मे । परिहारे पृथग्भोगाभिधानाच्च । शुकादीनां पृथग्दृष्टेश्च । 'जगद्व्यापारवर्जं' इत्यैश्वर्यमर्यादोक्तेश्च । 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः' इति च । उपाधिनाशे नाशाच्च प्रतिबिम्बस्य । न चैकीभूतस्य पृथग्ज्ञाने मानं पश्यामः । 'आसं दुःखी नासम्' इति ज्ञानविरोधाच्च ईश्वरस्य । अनेन रूपेणेति च । भेदाभावात् ।

न च प्रतिबिम्बस्य बिम्बैक्यं लोके पश्यामः । उपाधिनाशे मानं वा । 'मग्नस्य हि परेऽज्ञाने' इति दुःखात्मकत्वोक्तेश्च । 'यावदात्मभावित्वात्' इत्युपाधिनित्यताऽभिधानाच्च । अतोऽन्यवचनं प्रतीयमानमप्यौपचारिकम् ।

दृष्टाश्च ते भगवतो भिन्ना नारदेन । प्रतिशाखं च 'स एकधा' इत्यादिषु भेदेन प्रतीयन्ते । विरोधे तु युक्तिमतामेव बलवत्त्वम् । युक्तयश्चात्रोक्ता 'मग्नस्य हि' इत्यादयः । अतो जले जलैकीभाववदेकीभावः । उक्तं च 'यथोदकं शुद्धे शुद्धं', 'यथा नद्यः' इत्यादौ । तत्राप्यन्योन्यात्मकत्वे वृद्ध्यसंभवः । अस्ति चेषत् समुद्रेऽपि द्वारि । महत्त्वादन्यत्रादृष्टिः ।

'ता एवापो ददौ तस्य स ऋषिः शंसितव्रतः' 'इति महाकौर्मे समर्थानां भेदज्ञानाच्च ।

'नैव तत्प्राप्नुवन्त्येते ब्रह्मेशानादयः सुराः ।
यत्ते पदं हि कैवल्यम्' ॥

इति निषेधाच्च नारदीये । सविचारश्च निर्णयः कृतो मोक्षधर्मेषु । बलवांश्च सविचारो निर्णयो वाक्यमात्रात् । अतो 'यत्र नान्यत्पश्यति' इत्याद्यपि तदधीनसत्तादिवाचि । अन्यथा कथमैश्वर्यादि स्यात् ? न च तन्मायामयमित्युक्तम् । अन्यथा कथं तत्रैव 'स एकधा' इत्यादि ब्रूयात् ?

न च 'न ह वै सशरीरस्य' इत्यादिविरोधः । वैलक्षण्यात्तच्छरीराणाम् । अभौतिकानि हि तानि नित्योपाधिविनिर्मितानीश्वरशक्त्या । तथा चोक्तम्—

'शरीरं जायते तेषां षोडश्या कलयैव च'

इति नारायणाष्टाक्षरकल्पे । वदन्ति च लौकिकाद्वैलक्षण्येऽभावशब्दं 'अप्रहर्षमनानन्दं सुखदुःखबाह्य' इत्यादिषु । निरुक्त्यभावाच्च न तानि

शरीराणि। तथाहि श्रुतिः 'अशरीती तच्छरीरमभवत्' इति। न हि तानि शीर्णानि भवन्ति।

'सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च'

इत्यादिवचनात्। साम्यात् प्रयोगः। प्रयोगाच्च—

'अनिन्द्रिया अनाहारा अनिष्पन्दास्सुगन्धिनः।
देहेन्द्रियासुहीनानां वैकुण्ठपुरवासिनाम्॥

इत्यादि दृष्टदेहेष्वेव।

न चैषाऽन्या गौणी मुक्तिः—

'बहुनाऽत्र किमुक्तेन यावच्छ्वेतं न गच्छति।
योगी तावन्न मुक्तस्स्यादेष शास्त्रस्य निर्णयः॥'

इत्यादित्यपुराणे तदन्यमुक्तिनिषेधात्। ये त्वत्रैव भगवन्तं यान्ति। तेऽपि पश्चात्तत्रैव यान्ति। योग्यत्वं चात्र विवक्षितम्। युधिष्ठिरप्रश्न इतरनिन्दनाच्च। सायुज्यं च ग्रहवत्। तदुक्तेश्च—

'भुञ्जते पुरुषं प्राप्य यथा देवग्रहादयः।
तथा मुक्तावुत्तमायां बाह्यान् भोगांस्तु भुञ्जते॥'

इति नारायणाष्टाक्षरकल्पे। अतोऽनिष्टस्यैव वियोगः।

सोऽस्त्येव सर्वात्मना। 'अदुःखं', 'सर्वदुःखविवर्जिताः' 'अशोकमहिमम्', 'यत्र गत्वा न शोचति', इत्यादिश्रुतिभ्यः। विशेषवचनाभावाच्च। येषां त्वीषद्दृश्यते ते न सायुज्यं प्राप्ताः। सामीप्याद्येव तेषाम्। अतः प्रारब्धकर्मशेषभावात्तद्भुक्त्वा सायुज्यं गच्छन्ति। तच्चोक्तं—

'सङ्कर्षणादयस्सर्वे स्वाधिकारादनन्तरम्।
प्रविशन्ति परं देवं विष्णुं नास्त्यत्र संशयः॥'

इति व्यासयोगे। अतोऽनिष्टस्य सर्वात्मना वियोगः।

'परब्रह्मत्वमिच्छामि परब्रह्मन् जनार्दन'

इत्यादिना ब्रह्मादिभिरपि प्रार्थितत्वात् ।

'न मोक्षसदृशं किञ्चिदधिकं वा सुखं क्वचित् ।

ऋते वैष्णवमानन्दं वाङ्मनोऽगोचरं महत् ॥'

इत्यादेश्च ब्रह्मादिपदादप्यधिकतमं सुखं च मोक्ष इति सिद्धम् । अतो योगाय युज्यस्व । ज्ञानोपायाय । तद्धि कर्मकौशलम् ॥ ५० ॥

कर्मजं बुद्धियुक्ता हि फलं त्यक्त्वा मनीषिणः ।
जन्मबन्धविनिर्मुक्ताः पदं गच्छन्त्यनामयम् ॥ ५१ ॥

तदुपायमाह ॥ **कर्मजमिति** । कर्मजं फलं त्यक्त्वा । अकामनयेश्वराय समर्प्य । बुद्धियुक्ताः सम्यग्ज्ञानिनो भूत्वा पदं गच्छन्ति । स योगः कर्मज्ञानसाधनम् । तन्मोक्षसाधनमिति भावः ॥ ५१ ॥

यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति ।
तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च ॥ ५२ ॥

कियत्पर्यन्तमवश्यं कर्तव्यानि मुमुक्षुणैवं कर्माणीत्याह **यदेति** । निर्वेदं नितरां लाभम् । प्रयोगात्—

'तस्माद्ब्राह्मणः पाण्डित्यं निर्विद्य बाल्येन तिष्ठासेत् ।'

इत्यादि । न हि तत्र वैराग्यमुपपद्यते । तथा सति 'पाण्डित्यात्' इति स्यात् । न च ज्ञानिनां भगवन्महिमादिश्रवणे विरक्तिर्भवति ।

'आत्मारामा हि मुनयो निर्ग्रन्था अप्युरुक्रमे ।

कुर्वन्त्यहैतुकीं भक्तिमित्थम्भूतगुणो हरिः ॥'

इति वचनात् । अनुष्ठानाच्च शुकादीनाम् । न च तेषां फलं सुखं नास्ति । तस्यैव महत्सुखत्वात्तेषाम् ।

'या निर्वृतिस्तनुभृतां तव पादपद्म-
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात् ।
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भू-
न्किम्वन्तकासिलुलितात्पततां विमानात्' ॥

इत्यादिवचनात् । तेषामप्युपासनादिफलस्य साधितत्वात् ।

तारतम्याधिगतेश्च । तथा हि– यदि तारतम्यं न स्यात् । 'नाऽत्यन्तिकं विगणयन्त्यपि ते प्रसादं', 'नैकात्मतां मे स्पृहयन्ति केचित्, 'एकत्वमप्युत दीयमानं न गृह्णन्ति' । इति मुक्तिमप्यनिच्छतां मोक्ष एव फलं, तमिच्छतामपि स भवति सुप्रतीकादीनामिति कथमनिच्छतां स्तुतिरुपपन्ना स्यात् ? वचनाच्च–

'यथा भक्तिविशेषोऽत्र दृश्यते पुरुषोत्तमे ।
तथा मुक्तिविशेषोऽपि ज्ञानिनां लिङ्गभेदने ॥
योगिनां भिन्नलिङ्गानामाविर्भूतस्वरूपिणाम् ।
प्राप्तानां परमानन्दं तारतम्यं सदैव हि ॥'

इति ।

"न त्वामतिशयिष्यन्ति मुक्तावपि कथञ्चन ।
मद्भक्तियोगाज्ज्ञानाच्च सर्वानतिशयिष्यसि ॥"

इति च । साम्यवचनं तु प्राचुर्यविषयं दुःखाभावविषयं च । तथा चोक्तं–

'दुःखाभावः परानन्दो लिङ्गभेदस्समा मताः ।
तथापि परमानन्दो ज्ञानभेदात्तु भिद्यते ॥'

इति नारायणाष्टाक्षरकल्पे । अतो न वैराग्यं श्रुतादावत्र विवक्षितम् । न च सङ्कोचे मानं किञ्चिद्विद्यमान इतरप्रयोगे । महद्भिः श्रवणीयस्य श्रुतस्य च वेदादेः फलं प्राप्स्यसीत्यर्थः ।

श्रुतिविप्रतिपन्ना ते यदा स्थास्यति निश्चला।
समाधावचला बुद्धिस्तदा योगमवाप्स्यसि ॥ ५३ ॥

तदेव स्पष्टयति ॥ **श्रुतिविप्रतिपन्नेति** ॥ पूर्वं श्रुतिभिर्वेदैर्विप्रतिपन्ना विरुद्धा सती यदा वेदार्थानुकूलेन तत्त्वनिश्चयेन विपरीतवाग्भिरपि निश्चला भवति, ततश्च समाधावचला ब्रह्मप्रत्यक्षदर्शनेन भेरीताडनादावपि परमानन्द-मग्नत्वात् , तदा योगमवाप्स्यसि । उपायसिद्धो भवसीत्यर्थः ॥ ५३ ॥

अर्जुन उवाच—

स्थितप्रज्ञस्य का भाषा समाधिस्थस्य केशव ।
स्थितधीः किं प्रभाषेत किमासीत व्रजेत किम् ॥ ५४ ॥

स्थिता प्रज्ञा ज्ञानं यस्य स स्थितप्रज्ञः । भाष्यतेऽनयेति भाषा । लक्षणमित्यर्थः । उक्तं लक्षणमनुवदति लक्षणान्तरं पृच्छामीति ज्ञापयितुम् । **समाधिस्थस्येति** । कं ब्रह्माणमीशं रुद्रं च वर्तयतीति केशवः । तथा हि निरुक्तिः कृता हरिवंशेषु रुद्रेण कैलासयात्रायाम् ।

'हिरण्यगर्भः कः प्रोक्त ईशश्शङ्कर एव च ।
सृष्ट्यादिना वर्तयति तौ यतः केशवो भवान् ॥'

(अ. ८८, श्लो. ४८)

इति वचनान्तराच्च । किमासीत किं प्रत्यासीत । न चार्जुनो न जानाति तल्लक्षणादिकम् ।

'जानन्ति पूर्वराजानो देवर्षयस्तथैव च ।
तथापि धर्मान् पृच्छन्ति वार्तायै गुह्यवित्तये ।
न ते गुह्याः प्रतीयन्ते पुराणेष्वल्पबुद्धिनाम् ॥'

इति वचनात् ॥ ५४ ॥

श्री भगवानुवाच—

प्रजहाति यदा कामान् सर्वान् पार्थ मनोगतान् ।
आत्मन्येवात्मना तुष्टः स्थितप्रज्ञस्तदोच्यते ॥ ५५ ॥

गमनादिप्रवृत्तिर्नात्यभिसन्धिपूर्विका । मत्तादिप्रवृत्तिवदिति 'या निशा' इत्यादिना दर्शयिष्यन् लक्षणं प्रथमत आह **प्रजहातीति** ॥ एवं परमानन्दतृप्तः किमर्थं प्रवृत्तिं करोतीति प्रश्नाभिप्रायः । प्रारब्धकर्मणेषत्तिरोहितब्रह्मणो वासनया प्रायोऽल्पाभिसन्धिपूर्विका प्रवृत्तिस्सम्भवतीत्याशयवान् परिहरति । प्रायः सर्वान् कामान् प्रजहाति । शुकादीनामपीषद्दर्शनात् ।

'त्वत्पादभक्तिमिच्छन्ति ज्ञानिनस्तत्त्वदर्शिनः' इत्युक्तेस्तामिच्छन्ति । यदा त्विन्द्रादीनामाग्रहो दृश्यते तदाऽभिभूतं तेषां ज्ञानम् । तच्चोक्तम्—

'आधिकारिकपुंसां तु बृहत्कर्मत्वकारणात् ।
उद्भवाभिभवौ ज्ञाने ततोऽन्येभ्यो विलक्षणा' ।

इति । अत एव वैलक्षण्यादनधिकारिणामाग्रहादि चेदस्ति न ते ज्ञानिन इत्यवगन्तव्यम् ।

न चात्र समाधिं कुर्वतो लक्षणमुच्यते । 'यस्सर्वत्रानभिस्नेहः' इति स्नेहनिषेधात् । न हि समाधिं कुर्वतस्तस्य शुभाशुभप्राप्तिरस्ति । असम्प्रज्ञातसमाधेः । सम्प्रज्ञाते त्वविरोधः । तथापि न तत्रैवेति नियमः —

'कामादयो न जायन्ते ह्यपि विक्षिप्तचेतसाम् ।
ज्ञानिनां ज्ञाननिर्धूतमलानां देवसंश्रयात्' ॥

इति स्मृतेः । मनोगता हि कामाः । अतस्तत्रैव तद्विरुद्धज्ञानोत्पत्तौ युक्तं हानं तेषामिति दर्शयति **मनोगतानिति** ॥ विरोधश्चोच्यते 'रसोऽप्यस्य परं दृष्ट्वा निवर्तते' इति । न चैतददृष्ट्याऽपलपनीयम् । पुरुषवैशेष्यात् । आत्मना परमात्मना । परमात्मन्येव स्थितस्सन् । आत्माख्ये तस्मिन् स्थितस्य तत्प्रसादादेव तुष्टिर्भवति ।

'विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः ।
देवाद्भवति वै तुष्टिर्नान्यथा तु कथञ्चन ॥''

इत्युक्तं हि नारायणाष्टाक्षरकल्पे । अतो नाऽत्मा जीवः ॥ ५५ ॥

**दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ ५६ ॥**

तदेव स्पष्टयति उत्तरैस्त्रिभिः श्लोकैः । एतान्येव ज्ञानोपायानि ।
तच्चोक्तम् —

'तद्धि जिज्ञासुभिः साध्यं ज्ञानिनां यत्तु लक्षणम्' ।

इति । शोभनाध्यासो रागः ।

'रसो रागस्तथा रक्तिः शोभनाध्यास उच्यते' ।

इत्यभिधानम् ।

**यः सर्वत्रानभिस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।
नाभिनन्दति न द्वेष्टि तस्य प्रज्ञा प्रतिष्ठिता ॥ ५७ ॥**

**यदा संहरते चायं कूर्मोऽङ्गानीव सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यस्तस्य प्रज्ञा प्रतिष्ठिता ॥ ५८ ॥**

सर्वत्रानभिस्नेहत्वाच्छुभाशुभं प्राप्य नाभिनन्दति न द्वेष्टि ॥५७॥५८॥

**विषया विनिवर्तन्ते निराहारस्य देहिनः ।
रसवर्जं रसोऽप्यस्य परं दृष्ट्वा निवर्तते ॥ ५९ ॥**

न चैतल्लक्षणं ज्ञानमयत्नतो भवतीत्याहोत्तरैः श्लोकः । निराहारत्वेन विषयभोगसामर्थ्याभाव एव भवति । इतरविषयाकाङ्क्षाभावो वा । रसाकाङ्क्षादिर्न निवर्तते । स त्वपरोक्षज्ञानादेव निवर्तत इत्याह **विषया इति** ।

'इन्द्रियाणि जयन्त्याशु निराहारा मनीषिणः ।
वर्जयित्वा च रसनामसौ रस्ये तु वर्धते' ॥

इति वचनाद्भागवते । रसशब्दस्य रागवाचित्वाच्च ॥ ५९ ॥

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।
इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ ६० ॥

अपरोक्षज्ञानरहितज्ञानिनोऽपि साधारणयत्नवतोऽपि मनो हरन्तीन्द्रियाणि । पुरुषस्य शरीराभिमानिनः । को दोषस्ततः । प्रमाथीनि प्रमथनशीलानि । पुरुषस्य ॥ ६० ॥

तानि सर्वाणि संयम्य युक्त आसीत मत्परः ।
वशे हि यस्येन्द्रियाणि तस्य प्रज्ञा प्रतिष्ठिता ॥ ६१ ॥

तर्ह्यशक्यान्येवेत्यत आह तानीति ॥ बहुयत्नवतः शक्यानि । अतो यत्नं कुर्यादित्याशयः । युक्तो मयि मनोयुक्तः । अहमेव परः सर्वस्मादुत्कृष्टो यस्य स मत्परः । फलमाह वशे हीति ॥६१॥

ध्यायतो विषयान् पुंसः सङ्गस्तेषूपजायते ।
सङ्गात्सञ्जायते कामः कामात्क्रोधोऽभिजायते ॥ ६२ ॥
क्रोधाद्भवति सम्मोहः सम्मोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ ६३ ॥

रागादिदोषकारणमाह परिहाराय श्लोकद्वयेन । सम्मोहोऽकार्येच्छा तथा हि मोहशब्दार्थ उक्त उपगीतासु—

'मोहसञ्ज्ञितम् । अधर्मलक्षणश्चैव नियतं पापकर्मसु' ।

इति । तथा चान्यत्र— 'सम्मोहोऽधर्मकामिता' इति । स्मृतिविभ्रमः प्रति-

षेधादिबुद्धिनाशः । बुद्धिनाशः सर्वात्मना दोषबुद्धिनाशः । विनश्यति नरकाद्यनर्थं प्राप्नोति । तथा ह्युक्तम्—

'अधर्मकामिनः शास्त्रे विस्मृतिर्जायते यदा ।
दोषादृष्टेस्तत्कृतेश्च नरकं प्रतिपद्यते ॥'

इति ॥ ६२ ॥ ६३ ॥

रागद्वेषवियुक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥ ६४ ॥

इन्द्रियजयफलमाहोत्तराभ्यां श्लोकाभ्याम् । विषयाननुभवन्नपि । विधेय आत्मा मनो यस्य सः । जितात्मेत्यर्थः । प्रसादं मनःप्रसादम् ॥६४॥

प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठति ॥ ६५ ॥

कथं प्रसादमात्रेण सर्वदुःखहानिः । प्रसन्नचेतसो हि बुद्धिः पर्यवतिष्ठति । ब्रह्मापरोक्ष्येण सम्यक्स्थितिं करोति । प्रसादो नाम स्वतोऽपि प्रायो विषयागतिः ॥ ६५ ॥

नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना ।
न चाभावयतः शान्तिरशान्तस्य कुतस्सुखम् ॥ ६६ ॥

प्रसादाभावे दोषमाहोत्तराभ्यां श्लोकाभ्याम् । न हि प्रसादाभावे युक्तिश्चित्तनिरोधः । अयुक्तस्य च बुद्धिः सम्यग्ज्ञानं नास्ति । तदेवोपपादयति न चायुक्तस्येति ॥ शान्तिर्मुक्तिः । 'शान्तिर्मोक्षोऽथ निर्वाणं' इत्यभिधानात् ॥ ६६ ॥

इन्द्रियाणां हि चरतां यन्मनोऽनुविधीयते ।
तदस्य हरति प्रज्ञां वायुर्नावमिवाम्भसि ॥ ६७ ॥

कथमयुक्तस्य भावना न भवति ? आह **इन्द्रियाणामिति** । अनुविधीयते क्रियते । नन्वीश्वरेणेन्द्रियाणामनु बुद्धिर्ज्ञानमिति वक्ष्यमाणत्वात् । प्रज्ञां ज्ञानम् । उत्पत्स्यदपि निवारयतीत्यर्थः । उत्पन्नस्याप्यभिभवो भवति ॥ ६७ ॥

तस्माद्यस्य महाबाहो निगृहीतानि सर्वशः ।
इन्द्रियाणीन्द्रियार्थेभ्यः तस्य प्रज्ञा प्रतिष्ठिता ॥ ६८ ॥

तस्मात्सर्वात्मना निगृहीतेन्द्रिय एव ज्ञानीति निगमयति **तस्मादिति** ॥ ६८ ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥ ६९ ॥

उक्तलक्षणं पिण्डीकृत्याह **या निशेति** ॥ या सर्वभूतानां निशा परमेश्वरस्वरूपलक्षणा । यस्यां सुप्तानीव न किञ्चिज्जानन्ति तस्यामिन्द्रियसंयमयुक्तो ज्ञानी जागर्ति । सम्यगापरोक्ष्येण पश्यति परमात्मानमित्यर्थः । यस्यां विषयलक्षणायां भूतानि जाग्रति तस्यां निशायामिव सुप्तः प्राज्ञो न जानाति । मत्तादिवद्गमनादिप्रवृत्तिः । तदुक्तं 'देहं तु तं न चरमं', 'देहोऽपि दैववशगः' इति श्लोकाभ्याम् । मननयुक्तो मुनिः । 'पश्यतः' इत्यस्य साधनमाह ॥ ६९ ॥

आपूर्यमाणमचलप्रतिष्ठं समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे स शान्तिमाप्नोति न कामकामी ॥ ७० ॥

तेन विषयानुभवप्रकारमाह आपूर्यमाणमिति । यो विषयैरापूर्यमाणोऽप्यचलप्रतिष्ठो भवति, नोत्सेकं प्राप्नोति, न च प्रयत्नं करोति, न चाभावे शुष्यति, न हि समुद्रः सरित्प्रवेशाप्रवेशनिमित्तवृद्धिशोषौ बहुतरौ प्राप्नोति प्रयत्नं वा करोति, स मुक्तिं प्राप्नोतीत्यर्थः ॥ ७० ॥

विहाय कामान् यः सर्वान् पुमान् चरति निःस्पृहः ।
निर्ममो निरहङ्कारः स शान्तिमधिगच्छति ॥ ७१ ॥

एतदेव प्रपञ्चयति विहायेति । कामान् विषयान् निःस्पृहतया विहाय यः चरति भक्षयति । भक्षयामीत्यहङ्कारममकारवर्जितश्च । स हि पुमान् । स एव च मुक्तिमधिगच्छतीत्यर्थः ॥ ७१ ॥

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वाऽस्यामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥ ७२ ॥

ॐ तत्सदिति भगवद्गीतासूपनिषत्सु योगशास्त्रे श्रीकृष्णार्जुनसंवादे
साङ्ख्ययोगो नाम द्वितीयोऽध्यायः ॥ २ ॥

उपसंहरति एषेति । ब्राह्मी स्थितिः ब्रह्मविषया स्थितिः । लक्षणम् । अन्तकालेऽप्यस्यां स्थित्वैव ब्रह्म गच्छति । अन्यथा जन्मान्तरं प्राप्नोति । 'यं यं वाऽपि ' इति वक्ष्यमाणत्वात् । ज्ञानिनामपि सति प्रारब्धकर्मणि शरीरान्तरं युक्तम् । 'भोगेन त्वितर' इति ह्युक्तम् । सन्ति हि बहुशरीरफलानि कर्माणि । 'सप्तजन्मनि विप्रस्स्यात्' इत्यादेः । दृष्टेश्च ज्ञानिनामपि बहुशरीरप्राप्तेः । तथा ह्युक्तम् ।

'स्थितप्रज्ञोऽपि यस्तूर्ध्वः प्राप्य रौद्रं पदं ततः ।
साङ्कर्षणं ततो मुक्तिमगाद्विष्णुप्रसादतः' ॥

इति गारुडे ।

'महादेव परे जन्मंस्तव मुक्तिर्निरूप्यते'

इति नारदीये । निश्चितफलं च ज्ञानम् । 'तस्य तावदेव चिरं,' 'यदु च नार्चिषमेवाभिसम्भवति' इत्यादिश्रुतिभ्यः ।

न च कायव्यूहापेक्षा । 'तद्यथेषीकातूलम्' 'तद्यथा पुष्करपलाशे,' 'ज्ञानाग्निस्सर्वकर्माणि,' इत्यादिवचनेभ्यः । प्रारब्धे त्वविरोधः । प्रमाणाभावाच्च । न च तच्छास्त्रं प्रमाणम्—

'अक्षपादकणादानां साङ्ख्ययोगजटाभृताम् ।
मतमालम्ब्य ये वेदं दूषयन्त्यल्पचेतसः ॥'

इति निन्दनात् । यत्र तु स्तुतिस्तत्र शिवभक्तानां स्तुतिपरत्वमेव । न सत्यत्वम् । न हि तेषामपीतरग्रन्थविरुद्धार्थे प्रामाण्यम् । तथा ह्युक्तं—

'एष मोहं सृजाम्याशु यो जनान् मोहयिष्यति ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥'
'अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
प्रकाशं कुरु चात्मानमप्रकाशं च मां कुरु ॥'

इति वाराहे ।

'कुत्सितानि च मिश्राणि रुद्रो विष्णुप्रचोदितः ।
चकार शास्त्राणि विभुर्ऋषयस्तत्प्रचोदिताः ॥
दधीच्याद्याः पुराणानि तच्छास्त्रसमयेन तु ।
चक्रुर्वेदैश्च ब्राह्माणि वैष्णवान् विष्णुवेदतः ।
पञ्चरात्रं भारतं च मूलरामायणं तथा ।
तथा पुराणं भागवतं विष्णुवेद इतीरितः ।
अतः शैवपुराणानि योज्यान्यन्याविरोधतः ॥'

इति नारदीये ।

अतो ज्ञानिनां भवत्येव मुक्तिः ।

भीष्मादीनां तत्क्षणे युक्त्यभावः । स्मरन् त्यजतीति वर्तमानापदेशो हि कृतः । तच्चोक्तम्—

'ज्ञानिनां कर्मयुक्तानां कायत्यागक्षणो यदा ।
विष्णुमाया तदा तेषां मनो बाह्यं करोति हि ॥'

इति गारुडे । न चान्येषां तदा स्मृतिर्भवति ।

'बहुजन्मविपाकेन भक्तिज्ञानेन ये हरिम् ।
भजन्ति तत्स्मृतिं त्वं ते देवो याति न चान्यथा ॥'

इत्युक्तेर्ब्रह्मवैवर्ते ।

निर्वाणमशरीरम् । 'कायो वाणं शरीरं च' इत्यभिधानात् । 'एतद्वाणमवष्टभ्य' इति प्रयोगाच्च । निर्वाणशब्दप्रतिपादनं 'अनिन्द्रयाः' इत्यादिवत् । कथमन्यथा सर्वपुराणादिप्रसिद्धा कृतिर्भगवत उपपद्यते । न चान्यद्भगवत उत्तमं ब्रह्म ।

'ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ।'

इति भागवते ।

'भगवन्तं परं ब्रह्म परं ब्रह्म जनार्दनः ।'

'परमं यो महद्ब्रह्म ।' 'यस्मात् क्षरमतीतोऽहमक्षरादपि चोत्तमः ।' 'योऽसावतीन्द्रियग्राह्यः ।' 'नास्ति नारायणसमं न भूतं न भविष्यति ।' 'न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यः ।' इत्यादिभ्यः । न च तस्य ब्रह्मणोऽशरीरत्वादेतत्कल्प्यम् । तस्यापि शरीरश्रवणात् 'आनन्दरूपं.' 'सुवर्णज्योती 'दहरोऽस्मिन्नन्तराकाश' इत्यादिषु । यदि रूपं न स्यादानन्दमित्येव स्यात् ।' न त्वानन्दरूपमिति । कथं च सुवर्णरूपत्वं स्यादरूपस्य । कथं च दहरत्वम् । दहरस्थश्च 'केचित् स्वदेह' इत्यादौ रूपवानुच्यते । 'सहस्रशीर्षा पुरुषः,' 'रुक्मवर्णं कर्तारं,' 'आदित्यवर्णं तमसः परस्तात्,' 'सर्वतः पाणिपादं तत्', 'विश्वतश्चक्षुः' इत्यादिवचनात् विश्वरूपाध्यायादेश्च रूपवानवसीयते । अतिपरिपूर्णतमज्ञानैश्वर्यवीर्यानन्दश्रीशक्त्यादिमांश्च भगवान् –

'पराऽस्य शक्तिर्विविधैव श्रूयते स्वाभाविकी ज्ञानबलक्रिया च'
'यः सर्वज्ञः', 'आनन्दं ब्रह्मणः'
'एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति,
'अनादिमध्यान्तमनन्तवीर्यं सहस्रलक्षामितकान्तिकान्तम् ।,
'मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे ।'
'विज्ञानशक्तिरहमासमनन्तशक्तेः ।'
'तुर्यं तु सर्वदृक् सदा' 'आत्मानमन्यं च स वेद विद्वान् ।'
'अन्यतमो मुकुन्दात् को नाम लोके भगवत्पदार्थः' 'ऐश्वर्यस्य समग्रस्य ।'

'अतीवपरिपूर्णं ते सुखं ज्ञानं च सौभगम् ।
अस्यात्ययुक्तं सतुं वा शक्तः कर्तुमतः परः ॥'

इत्यादिभ्यः ।

'तानि सर्वाण्यन्योन्यरूपाणि' । 'विज्ञानमानन्दं ब्रह्म', 'आनन्दो ब्रह्मेति व्यजानात्', 'सत्यं ज्ञानमनन्तं ब्रह्म', 'यस्य ज्ञानमयं तपः', 'समा भग प्रविश स्वाहा,'

'न तस्य प्राकृता मूर्तिः मांसमेदोऽस्थिसम्भवा ।
न योगित्वादीश्वरत्वात् सत्यरूपाच्युतो विभुः ।
सद्देहः सुखगन्धश्च ज्ञानभाः सत्पराक्रमः ।
ज्ञानज्ञानः सुखसुखः स विष्णुः परमोऽक्षरः ॥'

इति पैङ्गिखिलेषु ।

'देहोऽयं मे सदानन्दो नायं प्रकृतिनिर्मितः ।
परिपूर्णश्च सर्वत्र तेन नारायणोऽस्म्यहम् ।

इत्यादि ब्रह्मवैवर्ते । तदेव लीलया चासौ परिच्छिन्नादिरूपेण दर्शयति मायया ।

'न च गर्भेऽवसद्देव्या न चापि वसुदेवतः ।
न चापि राघवाज्जातो न चापि जमदग्नितः ।
नित्यानन्दोऽव्ययोऽप्येवं क्रीडते मोघदर्शनः ॥'

इति पाद्मे ।

'न वै स आत्माऽऽत्मवतामधीश्वरो
भुंक्ते हि दुःखं भगवान् वासुदेवः ।'

'सर्गादेरीशिताऽजः परमसुखनिधिर्बोधरूपोऽप्यबोधं
लोकानां दर्शयन् यो मुनिसुतहृतात्मप्रियार्थे जगाम'

'स ब्रह्मवंद्यचरणो जनमोहनाय
स्त्रीसङ्गिनामिति रतिं प्रथयंश्चचार ।'

'पूर्तैरचिन्त्यवीर्यो यो यश्च दाशरथिः स्वयम् ।
रुद्रवाक्यमृतं कर्तुमजितो जितवत्स्थितः ।
योऽजितो विजितो भक्त्या गाङ्गेयं न जघान ह ।
न चाम्बां ग्राहयामास करुणः कोऽपरस्ततः ।

इत्यादि स्कान्दे । न तत्र संसारधर्मा निरूप्याः । यत्र परावरभेदोऽवगम्यते तत्राज्ञबुद्धिमपेक्ष्यावरत्वं विश्वरूपमपेक्ष्यान्यत्र । तच्चोक्तं–

'परिपूर्णानि रूपाणि समान्यखिलरूपतः ।
तथाऽप्यपेक्ष्य मन्दानां दृष्टिं त्वामृषयोऽपि हि ।
परावरं वदन्त्येव ह्यभक्तानां विमोहनम् ।'

इति गारुडे । न चात्र किञ्चिदुपचारादिति वाच्यम् । अचिन्त्यशक्तेः । पदार्थवैचित्र्याच्चेत्युक्तम् ।

'कृष्णरामादिरूपाणि परिपूर्णानि सर्वदा ।
न चाणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ॥

इत्यादेश्च नारदीये । तस्मात् सर्वदा सर्वरूपेष्वपरिगणितानन्तगुणगणं नित्य-निरस्ताशेषदोषं च नारायणाख्यं परं ब्रह्मापरोक्षज्ञानी ऋच्छतीति सिद्धम् ॥७१॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
द्वितीयोऽध्यायः ॥ २ ॥

॥ अथ तृतीयोऽध्यायः ॥

अर्जुन उवाच—

ज्यायसी चेत्कर्मणस्ते मता बुद्धिर्जनार्दन ।
तत्किं कर्मणि घोरे मां नियोजयसि केशव ॥ १ ॥

व्यामिश्रेणेव वाक्येन बुद्धिं मोहयसीव मे ।
तदेकं वद निश्चित्य येन श्रेयोऽहमाप्नुयाम् ॥ २ ॥

आत्मस्वरूपं ज्ञानसाधनं चोक्तं पूर्वत्र । ज्ञानसाधनत्वेनाकर्म विनिन्द्य कर्म विधीयत उत्तराध्याये ।

कर्मणो ज्ञानमत्युत्तममित्यभिहितं भगवता 'दूरेण ह्यवरं कर्म' इत्यादौ । एवं चेत्किमिति कर्मणि घोरे युद्धाख्ये नियोजयसि निवृत्तधर्मान् विहायेत्याह ज्यायसीति ॥ कर्मणः सकाशाद् बुद्धिर्ज्यायसी चेत् ते तव मता तर्हि ॥ १ ॥ २ ॥

श्रीभगवानुवाच—

लोकेऽस्मिन् द्विविधा निष्ठा पुरा प्रोक्ता मयाऽनघ ।
ज्ञानयोगेन साङ्ख्यानां कर्मयोगेन योगिनाम् ॥ ३ ॥

ज्यायस्त्वेऽपि बुद्धेराधिकारिकत्वात्त्वं कर्मण्येवाधिकृत इति तत्र नियोक्ष्यामीत्याशयवान् भगवानाह **लोक इति** ॥ द्विविधा अपि जनास्सन्ति । गृहस्थादिकर्मत्यागेन ज्ञाननिष्ठाः सनकादिवत् । तत्स्था एव ज्ञाननिष्ठाश्च जनकादिवत् । मद्धर्मस्था एवेत्यर्थः । साङ्ख्यानां ज्ञानिनां सनकादीनाम् । योगिनामुपायिनां जनकादीनाम् । ज्ञाननिष्ठा अप्याधिकारिकत्वादीश्वरेच्छया लोकसंग्रहार्थत्वाच्च ये कर्मयोग्या भवन्ति तेऽपि योगिनः । निष्ठा स्थितिः । त्वं तु सनकादिवत्सकर्मैव ज्ञानयोग्यो न तु सनकादिवत्तत्त्यागेनेत्यर्थः । सन्ति हीश्वरेच्छयैव कर्मकृतः प्रियव्रतादयोऽपि ज्ञानिन एव । तथा ह्युक्तम् 'ईश्वरेच्छया विनिवेशितकर्माधिकारः' इति (भा. ५-१-२३) ॥ ३ ॥

न कर्मणामनारम्भान्नैष्कर्म्यं पुरुषोऽश्नुते ।
न च संन्यसनादेव सिद्धिं समधिगच्छति ॥ ४ ॥

इतश्च नियोक्ष्यामीत्याह **न कर्मणामिति** । कर्मणां युद्धादीनामनारम्भेण नैष्कर्म्यं निष्कर्मतां काम्यकर्मपरित्यागेन प्राप्यत इति मोक्षं नाश्नुते । ज्ञानमेव तत्साधनं न तु कर्माकरणमित्यर्थः । कुतः पुरुषत्वात् । सर्वदा स्थूलेन सूक्ष्मेण वा पुरेण युक्तो ननु जीवः । यदि कर्माकरणेन मुक्तिः स्यात् स्थावराणां च । न चाकरणे कर्माभावान्मुक्तिर्भवति । प्रतिजन्मकृतानामनन्तानां कर्मणां भावात् । न च सर्वाणि कर्माणि भुक्तानि । एकस्मिन् शरीरे बहूनि हि कर्माणि करोति । तानि चैकैकानि बहुजन्मफलानि कानिचित् । तत्र चैकैकानि कर्माणि भुञ्जन्प्राप्नोत्येव शेषेण मानुष्यम् । ततश्च बहुशरीरफलानि कर्माणीत्यसमाप्तिः । तच्चोक्तं—

'जीवंश्चतुर्दशादूर्ध्वं पुरुषो नियमेन तु ।
स्त्री वाऽप्यनूनदशकं देहं मानुषमार्जते ॥
चतुर्दशोर्ध्वजीवीनि संसारश्चादिवर्जितः ।
अतोऽविस्त्वा परं देवं मोक्षाशा का महामुने' ।

इति ब्राह्मे । यदि सादिः स्यात्संसारः पूर्वकर्माभावादतत्प्राप्तिः । अबन्धकत्वं त्वकामेनैव भवति । तच्च वक्ष्यते 'अनिष्टमिष्टं' इति ।

ननु निष्कामकर्मणः फलाभावान्मोक्षः स्मृतः—

"निष्कामं ज्ञानपूर्वं तु निवृत्तमिति चोच्यते ।
निवृत्तं सेवमानस्तु ब्रह्माभ्येति सनातनम् ।

इति मानवे । अतस्तत्साम्यादकरणेऽपि भवतीत्यत आह न चेति । संन्यासः काम्यकर्मपरित्यागः । 'काम्यानां कर्मणां' इति वक्ष्यमाणत्वात् । अकाम-कर्मणामन्तःकरणशुद्ध्या ज्ञानान्मोक्षो भवति । तच्चोक्तं—

'कर्मभिश्शुद्धसत्त्वस्य वैराग्यं जायते हृदि ।'

इति भागवते । विरक्तानामेव च ज्ञानमित्युक्तम् ।

'न तस्य तत्त्वग्रहणाय साक्षाद्वरीयसीरपि वाचस्समासन् ।
स्वप्ने निरुक्त्या गृहमेधिसौख्यं न तस्य हेयानुमितं स्वयं स्यात् ॥'

(भा. ५-११-३)

इति । न तु फलाभावात् । कर्माभावात् । अतो न कर्मत्याग एव मोक्ष-साधनम् । यत्याश्रमस्तु प्रायत्यार्थो भगवत्तोषणार्थश्च । अप्रयतत्वमेव हि प्रायो गृहस्थादीनामितरकर्मोद्योगात् । अप्रयतानां च न ज्ञानम् । तथा हि श्रुतिः 'नाशान्तो नासमाहितः' (कठ. २-२३) इति । महांश्च यत्याश्रमे तोषो भगवतः । तथा ह्याह—

'यत्याश्रमतुरीयं तु दीक्षां मम सुतोषिणीम् ।'

इति नारायणाष्टाक्षरकल्पे । आधिकारिकास्तु तत्स्था एव प्रायत्ये समर्थाः । स एव च महान् भगवतस्तोषः । तच्चोक्तम्—

'देवादीनामादिराज्ञां महोद्योगेऽपि नो मनः ।
विष्णोश्चलति तद्योगोऽप्यतीव हरितोषणम् ॥

इति पाद्मे ॥ ४ ॥

न हि कश्चित् क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ॥ ५ ॥

न तु कर्माणि सर्वात्मना त्यक्तुं शक्यानीत्याह **न हीति** ॥ ५ ॥

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचारस्स उच्यते ॥ ६ ॥
यस्त्विन्द्रियाणि मनसा नियम्याऽरभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तस्स विशिष्यते ॥ ७ ॥

तथापि शक्तितस्त्यागः कार्य इत्याह **कर्मेन्द्रियाणीति** । मन एव प्रयोजकमिति दर्शयितुमन्वयव्यतिरेकावाह **मनसा स्मरन् मनसा नियम्येति** । कर्मयोगं स्ववर्णाश्रमोचितम् । न तु गृहस्थकर्मैवेति नियमः । संन्यासादि-विधानात् । सामान्यवचनाच्च ॥ ६ ॥ ७ ॥

नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिद्ध्येदकर्मणः ॥ ८ ॥

अतो नियतं स्ववर्णाश्रमोचितं कर्म कुरु ॥ ८ ॥

यज्ञार्थात् कर्मणोऽन्यत्र लोकोऽयं कर्मबन्धनः ।
तदर्थं कर्म कौन्तेय मुक्तसङ्गस्समाचर ॥ ९ ॥

'कर्मणा बध्यते जन्तुः' इति कर्म बन्धकं स्मृतमित्यत आह **यज्ञार्था-दिति** । कर्म बन्धनं यस्य लोकस्य स कर्मबन्धनः । यज्ञो विष्णुः । यज्ञार्थं सङ्गरहितं कर्म न बन्धकमित्यर्थः । 'मुक्तसङ्गः' इति विशेषणात् । 'कामात् यः कामयते' (मुं. ३–२–२) इति श्रुतेश्च । 'अनिष्टमिष्टं' इति वक्ष्यमाण-त्वाच्च । 'एतान्यपि तु कर्माणि' इति च । 'तस्मान्नेष्टियाजुकः स्यात्' (बृ. १-५-२) इति च । विशेषवचनत्वे समेऽपि विशेषणं परिशिष्यते ॥९॥

सहयज्ञाः प्रजास्सृष्ट्वा पुरोवाच प्रजापतिः ।
अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥ १० ॥

देवान् भावयतानेन ते देवा भावयन्तु वः ।
परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ११ ॥

इष्टान् भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः ।
तैर्दत्तानप्रदायैभ्यो यो भुंक्ते स्तेन एव सः ॥ १२ ॥

यज्ञशिष्टाशिनस्सन्तो मुच्यन्ते सर्वकिल्बिषैः ।
भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ १३ ॥

अत्रार्थवादमाह सहयज्ञा इति ॥ १०-१३ ॥

अन्नाद्भवन्ति भूतानि पर्जन्यादन्नसंभवः ।
यज्ञाद्भवति पर्जन्यो यज्ञः कर्मसमुद्भवः ॥ १४ ॥

हेत्वन्तरमाह अन्नादिति । यज्ञः पर्जन्यान्नत्वात् तत्कारणमुच्यते । पूर्वयज्ञविवक्षायां चक्रप्रवेशो न भवति । तद्धयापाद्यं कर्मविधये । न तु साम्यमात्रेणेदानीं कार्यम् । मेघचक्राभिमानी च पर्जन्यः । तच्च यज्ञाद्भवति ।

'अग्नौ प्रास्ताहुतिस्सम्यगादित्यमुपतिष्ठति ।
आदित्याज्जायते वृष्टिर्वृष्टेरन्नं ततः प्रजाः ॥'

इति स्मृतेः । उभयवचनादादित्यात्समुद्राच्चाविरोधः । अतश्च यज्ञात्पर्जन्योद्भवस्संभवति । यज्ञो देवतामुद्दिश्य द्रव्यत्यागः कर्मेतरक्रिया ॥ १४ ॥

कर्म ब्रह्मोद्भवं विद्धि ब्रह्माक्षरसमुद्भवम् ।
तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

कर्म ब्रह्मणो जायते 'एष ह्येव साधु कर्म कारयति' 'बुद्धिर्ज्ञानं' इत्यादिभ्यः । न च मुख्ये संभाव्यमाने पारम्पर्येणौपचारिकं कल्प्यम् । न च

जडानां स्वतः प्रवृत्तिस्संभवति । 'एतस्य वाऽक्षरस्य' इत्यादिसर्वनियमन-श्रुतेश्च । 'द्रव्यं कर्म च कालश्च' इत्यादेश्च । अचिन्त्यशक्तिश्चोक्ता । जीवस्य च प्रतिबिम्बस्य बिम्बपूर्वैव चेष्टा । 'न कर्तृत्वं' इत्यादिनिषेधाच्च ।

तानि चाक्षराणि नित्यानि । 'वाचा विरूप नित्यया' 'अनादिनिधना नित्या वागुत्सृष्टा स्वयम्भुवा' । 'अत एव च नित्यत्वम्' इत्यादिश्रुतिस्मृति-भगवद्वचनेभ्यः । दोषाश्चोक्ताः सकर्तृकत्वे । न चाबुद्धिपूर्वमुत्पन्नानि । तत्प्रमाणाभावात् । निश्वसितशब्दस्त्वक्लेशाभिप्रायो नाबुद्धिपूर्वाभिप्रायः । 'सोऽकामयत' इत्यादेश्च । इष्टं हुतमादित्यादिरूपप्रपञ्चेन सहाभिधानाच्च । महातात्पर्यविरोधाच्च । तच्चोक्तं पुरस्तात् । न ह्यस्वातन्त्र्येणोत्पत्तिकर्तुः प्राधान्यम् । अस्वातन्त्र्यं च तदमतिपूर्वकत्वे न भवति । यथा रोगादीनां पुरुषस्य तज्जत्वेऽपि ।

उत्पत्तिवचनान्यभिव्यक्त्यर्थान्यभिमानिदेवताविषयाणि च । नित्ये-त्युक्त्वा उत्सृष्टेति वचनात् । अभिव्यञ्जके कर्तृवचनं चास्ति । 'कृत्स्नं शतपथं चक्रे' इति । कथमादित्यस्था वेदाः तेनैव क्रियन्ते । वचनमात्राच्च निर्णया-त्मकशरीरकोक्तं बलवत् । शास्त्रं योनिः प्रमाणमस्येति तु शास्त्रयोनित्वम् । 'जन्माद्यस्य' इत्युक्ते प्रमाणं हि तत्रापेक्षितं, न तु तस्य जातत्वं वेदकारणत्वं वा । न हि वेदकारणत्वं जगत्कारणत्वे हेतुः । न हि विचित्रजगत्सृष्टेर्वेद-सृष्टिरशक्या सृज्यत्वे । न च सर्वज्ञत्वे । यदि वेदस्रष्टा सर्वज्ञः किमिति न जगत्स्रष्टा । तस्माद्वेदप्रमाणकत्वमेवात्र विवक्षितम् । अतो नित्यान्यक्षराणि । यत एवं परम्परया यज्ञाभिव्यङ्ग्यं ब्रह्म तस्मान्नित्यं यज्ञे प्रतिष्ठितम् ॥ १५ ॥

एवं प्रवर्तितं चक्रं नानुवर्तयतीह यः ।
अघाऽयुरिन्द्रियारामो मोघं पार्थ स जीवति ॥ १६ ॥

तानि चाक्षराणि भूताभिव्यञ्जकानीति चक्रम् । तदेतज्जगच्चक्रं यो नानुवर्तयति । स तद्विनाशकत्वादघायुः । पापनिमित्तमेव यस्यायुः सोऽघायुः ॥ १६ ॥

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ॥ १७ ॥

तर्ह्यतीव मनस्समाधानमपि न कार्यमित्यत आह **यस्त्विति** । रमणं परदर्शनादिनिमित्तं सुखम् । तृप्तिरन्यत्रालम्बुद्धिः । सन्तोषस्तज्जनकं सुखम् । 'सन्तोषस्तृप्तिकारणं' इत्यभिधानात् । परमात्मदर्शनादिनिमित्तं सुखं प्राप्तः । अन्यत्र सर्वात्मनाऽलम्बुद्धिम् । महच्च तत्सुखम् । तेनैवान्यत्रालम्बुद्धिरिति दर्शयति । आत्मन्येव च सन्तुष्ट इति तस्य एव सन् सन्तुष्ट इत्यर्थः । नान्यत्किमपि सन्तोषकारणमित्यवधारणम् । आत्मना तृप्तः । न ह्यात्मन्य-लम्बुद्धिर्युक्ता । तद्वाचित्वं च 'वयं तु न वितृप्याम उत्तमश्लोकविक्रमैः' इति प्रयोगात्सिद्धम् । अध्याहारस्त्वगतिका गतिः ।

आत्मरतिरेवेत्यवधारणादसम्प्रज्ञातसमाधिस्थस्यैव कार्यं न विद्यते—

'स्थितप्रज्ञस्यापि कार्यो देहादिर्दृश्यते यदा ।
स्वधर्मो मम तुष्ट्यर्थः सा हि सर्वैरपेक्षिता ॥

इति वचनाच्च पञ्चरात्रे । अन्यदाऽन्यरतिरपीषत्सर्वस्य भवति । न च तत्रालम्बुद्धिमात्रमुक्तम् । 'आत्मतृप्त' इति पृथगभिधानात् । कर्तृशब्दः काला-वच्छेदेऽपि चायं प्रसिद्धो 'यो भुंक्ते स तु न ब्रूयात्' इत्यादौ । अतोऽस-म्प्रज्ञातसमाधावेवैतत् । मानव इति ज्ञानिन एवासम्प्रज्ञातसमाधिर्भवतीति दर्शयति 'मनु अवबोधने' इति धातोः । परमात्मरतिश्चात्र विवक्षिता ।

'विष्णावेव रतिर्यस्य क्रिया तस्यैव नास्ति हि' ।
इति वचनात् ॥ १७ ॥

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥ १८ ॥

तस्य कर्मकाले वक्तव्योऽहमिति कश्चित्प्रत्युक्त्वा तत्कृतावात्मन्यधिकस्समो वार्थो नास्ति । न च सन्ध्याद्यकृतौ कश्चिद्दोषोऽस्ति । न चैतदपहाय सर्वभूतेषु कश्चित्प्रयोजनाश्रयः । अर्थो येन दर्शनादिना भवति सोऽर्थव्यपाश्रयः । ज्ञानमात्रेण यद्यपि प्रत्यवायो न भवति । तदर्जुनस्यापि सममिति न तस्य कर्मोपदेशोपयोग्ये तद्भवति । ईषत्प्रागभ्यसूचकं च तद्भवति । महच्चेद्वृत्रहत्यादिवत् ॥ १८ ॥

तस्मादसक्तस्सततं कार्यं कर्म समाचर ।
असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ १९ ॥

यतोऽसम्प्रज्ञातसमाधेरेव कार्याभावस्तस्मात्कर्म समाचर ॥ १९ ॥

कर्मणैव हि संसिद्धिमास्थिता जनकादयः ।
लोकसंग्रहमेवापि सम्पश्यन् कर्तुमर्हसि ॥ २० ॥

आचारोऽप्यस्तीत्याह **कर्मणैवेति** । कर्मणा सह कर्म कुर्वन्त एवेत्यर्थः । कर्म कृत्वैव । ततो ज्ञानं प्राप्य वा । न तु ज्ञानं विना । प्रसिद्धं हि तेषां ज्ञानित्वं भारतादिषु । 'तमेवं विद्वान्' इत्यादिश्रुतिभ्यश्च । अत्रापि कर्मणां ज्ञानसाधनत्वोक्तेश्च 'बुद्धियुक्ता' इति । गत्यन्तरं च 'नान्यः पन्था' इत्यस्य नास्ति । इतरेषां ज्ञानद्वाराऽप्यविरोधः । यत्र च तीर्थाद्येव मुक्तिसाधनमुच्यते—

'ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा ।
अथवा स्नानमात्रेण गोमत्यां कृष्णसन्निधौ ॥'

इत्यादौ, तत्र पापान्मुक्तिः । स्तुतिपरता च । तत्रापि कुत्रचिद्ब्रह्मज्ञानसाधनत्वमेवोच्यतेऽन्यथा मुक्तिं निषिध्य—

'ब्रह्मज्ञानं विना मुक्तिर्न कथञ्चिदपीष्यते ।
प्रयागादेस्तु या मुक्तिर्ज्ञानोपायत्वमेव हि ॥'

इत्यादौ । न च तीर्थस्तुतिवाक्यानि तत्प्रस्तावेऽप्युक्तं ज्ञाननियमं घ्नन्ति यथा कञ्चिद्दक्षं भृत्यं प्रत्युक्तानि 'अयमेव हि राजा किं राज्ञा' इत्यादीनि । यथाह भगवान्—

'यानि तीर्थादिवाक्यानि कर्मादिविषयाणि च ।
स्तावकान्येव तानि स्युरज्ञानां मोहकानि वा ।
भवेन्मोक्षस्तु मद्दृष्टेर्नान्यतस्तु कथञ्चन ॥'

इति नारदीये । अतोऽपरोक्षज्ञानादेव मोक्षः । कर्म तु तत्साधनमेव ॥२०॥

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ॥
स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥ २१ ॥
न मे पार्थास्ति कर्तव्यं त्रिषु लोकेषु किञ्चन ।
नानवाप्तमवाप्तव्यं वर्त एव च कर्मणि ॥ २२ ॥
यदि ह्यहं न वर्तेयं जातु कर्मण्यतन्द्रितः ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ २३ ॥
उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।
सङ्करस्य च कर्ता स्यामुपहन्यामिमाः प्रजाः ॥ २४ ॥
सक्ताः कर्मण्यविद्वांसो यथा कुर्वन्ति भारत ।
कुर्याद्विद्वान् तथाऽसक्तश्चिकीर्षुर्लोकसंग्रहम् ॥ २५ ॥
न बुद्धिभेदं जनयेदज्ञानां कर्मसङ्गिनाम् ।
जोषयेत्सर्वकर्माणि विद्वान् युक्तस्समाचरन् ॥ २६ ॥

स यद्वाक्यादिकं प्रमाणीकुरुते । तदुक्तप्रकारेण तिष्ठतीत्यर्थः ॥ ॥ २१-२६ ॥

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा कर्ताऽहमिति मन्यते ॥ २७ ॥

विद्वदविदुषोः कर्मभेदमाह **प्रकृतेरिति** ॥ प्रकृतेर्गुणैरिन्द्रियादिभिः । प्रकृतिमपेक्ष्य गुणाभूतानि हि तानि ॥ तत्सम्बन्धीनि च । न हि प्रतिबिम्बस्य क्रिया ॥ २७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ २८ ॥

कर्मभेदस्य गुणभेदस्य च तत्त्ववित् । गुणा इन्द्रियादीनि । गुणेषु विषयेषु ॥ २८ ॥

प्रकृतेर्गुणसम्मूढास्सज्जन्ते गुणकर्मसु ।
तानकृत्स्नविदो मन्दान् कृत्स्नविन्न विचालयेत् ॥ २९ ॥

प्रकृतेर्गुणेष्विन्द्रियादिषु सम्मूढाः । इन्द्रियाद्यभिमानाद्धि विषयादिसङ्गः । गुणकर्मस्विन्द्रियेषु विषयेषु च ।

'शब्दाद्या इन्द्रियाद्याश्च सत्वाद्याश्च शुभानि च ।
अप्रधानानि च गुणा निगद्यन्ते निरुक्तिगैः' ॥

इत्यभिधानात् । सत्वाद्यङ्गीकारे 'गुणा गुणेषु' इत्ययुक्तं स्यात् ॥ २९ ॥

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥ ३० ॥

अतस्सर्वाणि कर्माणि मय्येव संन्यस्य भ्रान्त्या जीवेऽध्यारोपितानि मय्येव विसृज्य भगवानेव सर्वाणि कर्माणि करोतीति, मत्पूजेति चात्मानं मामधिकृत्य यच्चेतः तदध्यात्मचेतः । संन्यासस्तु भगवान्करोतीति । निर्ममत्वं नाहं करोमीति ॥ ३० ॥

ये मे मतमिदं नित्यमनुतिष्ठन्ति मानवाः ।
श्रद्धावन्तोऽनसूयन्तो मुच्यन्ते तेऽपि कर्मभिः ॥ ३१ ॥

ये त्वेतदभ्यसूयन्तो नानुतिष्ठन्ति मे मतम् ।
सर्वज्ञानविमूढांस्तान्विद्धि नष्टानचेतसः ॥ ३२ ॥

फलमाह **ये म इति** । ये त्वेवं निवृत्तकर्माणस्तेऽपि मुच्यन्ते ज्ञानद्वारा । किम्वपरोक्षज्ञानिनः । न तु साधनान्तरमुच्यते—

'निवृत्तादीनि कर्माणि ह्यपरोक्षेशदृष्टये ।
अपरोक्षेशदृष्टिस्तु मुक्तौ किञ्चिन्न मार्गते ॥
सर्वं तदन्तराधाय मुक्तये साधनं भवेत् ।
न किञ्चिदन्तराधाय निर्बाणायापरोक्षदृक् ॥'

इति नारायणाष्टाक्षरकल्पे । अत एव समुच्चयनियमो निराकृतः ॥३१॥३२॥

सदृशं चेष्टते स्वस्याः प्रकृतेर्ज्ञानवानपि ।
प्रकृतिं यान्ति भूतानि निग्रहः किं करिष्यति ॥ ३३ ॥

एवं चेत्किमिति ते मतं नानुतिष्ठन्ति लोका इत्यत आह **सदृशमिति** ॥ प्रकृतिः पूर्वसंस्कारः ॥ ३३ ॥

इन्द्रियस्येन्द्रियस्यार्थे रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३४ ॥

तथाऽपि शक्तितो निग्रहः कार्यः । निग्रहात्सद्यः प्रयोजनाभावेऽपि भवत्येवातिप्रयत्नत इत्याशयवानाह **इन्द्रियस्येति** । तथा ह्युक्तम्—

'संस्कारो बलवानेव ब्रह्माद्या अपि तद्वशाः ।
तथाऽपि सोऽन्यथा कर्तुं शक्यतेऽतिप्रयत्नतः ॥'

इति ॥ ३४ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ॥ ३५ ॥

तथाप्युग्रं युद्धकर्मेत्यत आह **श्रेयानिति** ॥ ३५ ॥

अर्जुन उवाच—

अथ केन प्रयुक्तोऽयं पापं चरति पूरुषः ।
अनिच्छन्नपि वार्ष्णेय बलादिव नियोजितः ॥ ३६ ॥

बहवः कर्मकारणास्सन्ति । क्रोधादयः कामश्च । तत्र को बलवानिति पृच्छति **अथेति** । अथेत्यर्थान्तरं । 'तयोर्न वशमागच्छेत्' इति प्रश्नप्रापकम् ॥ ३६ ॥

श्रीभगवानुवाच—

काम एष क्रोध एष रजोगुणसमुद्भवः ।
महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ ३७ ॥

यस्तु बलवान् प्रवर्तकस्स एष कामः । क्रोधोऽप्येष एव । तज्जन्यत्वात् । 'कामात्क्रोधोऽभिजायते' इति ह्युक्तम् । यत्रापि गुरुनिन्दादिनिमित्तः क्रोधस्तत्रापि भक्तिनिमित्तानिन्दाकामनिमित्त एव । ये त्वन्यथा वदन्ति ते सङ्क्रान्न सूक्ष्मं जानन्ति । उक्तं च 'ऋते कामं न कोपाद्या जायन्ते हि कथञ्चन' इति । महाशनः । महद्धि कामभोग्यम् । महाब्रह्महत्यादिकारणत्वान्महापाप्मा । सर्वपुरुषार्थविरोधित्वाद्वैरी ॥ ३७ ॥

धूमेनाव्रियते वह्निर्यथाऽऽदर्शो मलेन च ।
यथोल्बेनावृतो गर्भस्तथा तेनेदमावृतम् ॥ ३८ ॥

कथं विरोधी सः । इदमनेनावृतम् । तथा धूमेनाग्निरावृतः प्रकाशरूपोऽप्यन्येषां न सम्यग्दर्शनाय तथा परमात्मा । यथाऽऽदर्शो मलेनावृतोऽन्यस्याभिव्यक्तिहेतुर्न भवति तथाऽन्तःकरणं परमात्मादेर्व्यक्तिहेतुर्न भवति कामेनावृतम् । यथोल्बेनावृत्य बद्धो भवति गर्भस्तथा कामेन जीवः ॥ ३८ ॥

आवृतं ज्ञानमेतेन ज्ञानिनो नित्यवैरिणा ।
कामरूपेण कौन्तेय दुष्पूरेणानलेन च ॥ ३९ ॥

शास्त्रतो जातमपि ज्ञानं परमात्माऽपरोक्ष्याय न प्रकाशते कामेनावृतम् । ज्ञानिनोऽपि किम्वल्पज्ञानिनः । कामरूपेण कामाख्येन । नित्यवैरिणा । दुष्पूरेण । दुःखेन हि कामः पूर्यते । न हीन्द्रादिपदं सुखेन लभ्यते । यद्यपीन्द्रादिपदं प्राप्तः पुनर्ब्रह्मादिपदमिच्छतीत्यलम्बुद्धिर्नास्तीत्यनलः । उक्तं च —

'ज्ञानस्य ब्रह्मणश्चाग्नेर्धूमो बुद्धेर्मलं तथा ।
आदर्शस्याथ जीवस्य गर्भस्योल्बो हि कामकः ॥'

इति ॥ ३९ ॥

इन्द्रियाणि मनो बुद्धिरस्याधिष्ठानमुच्यते ।
एतैर्विमोहयत्येष ज्ञानमावृत्य देहिनम् ॥ ४० ॥

वधार्थं शत्रोरधिष्ठानमाह इन्द्रियाणीति । एतैर्ज्ञानमावृत्य बुद्ध्यादिभिर्हि विषयैः ज्ञानमावृतं भवति ॥ ४० ॥

तस्मात्त्वमिन्द्रियाण्यादौ नियम्य भरतर्षभ ।
पाप्मानं प्रजहि ह्येनं ज्ञानविज्ञाननाशनम् ॥ ४१ ॥

हृताधिष्ठानो हि शत्रुर्नश्यति ॥ ४१ ॥

इन्द्रियाणि पराण्याहुरिन्द्रियेभ्यः परं मनः ।
मनसस्तु परा बुद्धिर्यो बुद्धेः परतस्तु सः ॥ ४२ ॥
एवं बुद्धेः परं बुद्ध्वा संस्तभ्यात्मानमात्मना ।
जहि शत्रुं महाबाहो कामरूपं दुरासदम् ॥ ४३ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मयोगो नाम तृतीयोऽध्यायः ॥ ३ ॥

शत्रुहनन आयुधरूपं ज्ञानं वक्तुं ज्ञेयमाह **इन्द्रियाणीति** । असङ्ग-ज्ञानासिमादाय तरति पारमिति ह्युक्तम् । शरीरादिन्द्रियाणि पराण्युत्कृष्टानि । न केवलं बुद्धेः परः । श्रुत्युक्तप्रकारेणाऽव्यक्तादपि । 'अव्यक्तात्पुरुषः परः' इति श्रुतिः । न च तत्रोक्तैकदेशज्ञानमात्रेण भवति मुक्तिः । सार्वत्रिक-गुणोपसंहारो हि भगवता गुणोपसंहारपादेऽभिहितः – 'आनन्दादयः प्रधानस्य' इत्यादिना । तथा चान्यत्र—

'अपौरुषेयवेदेषु विष्णुवेदेषु चैव हि ।
सर्वत्र ये गुणाः प्रोक्ताः सम्प्रदायगताश्च ये ।
सर्वैस्तैस्सह विज्ञाय ये पश्यन्ति परं हरिम् ।
तेषामेव भवेन्मुक्तिर्नान्यथा तु कथञ्चन ।'

इति गारुडे । तस्मादव्यक्तादपि परत्वेन ज्ञेयः । न चात्र जीव उच्यते । 'रसोऽप्यस्य परं दृष्ट्वा निवर्तते' इत्युक्तत्वात् ।

'अविहाय परं मत्तो जयः कामस्य वै कुतः' इति च ।

अतः परमात्मज्ञानमेवात्र विवक्षितम् । आत्मानं मनः । आत्मना बुद्ध्या ॥ ४२ ॥ ४३ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
तृतीयोऽध्यायः ॥ ३ ॥

॥ अथ चतुर्थोऽध्यायः ॥

॥ ॐ ॥ श्रीभगवानुवाच—

इमं विवस्वते योगं प्रोक्तवानहमव्ययम् ।
विवस्वान् मनवे प्राह मनुरिक्ष्वाकवेऽब्रवीत् ॥ १ ॥

एवं परम्पराप्राप्तमिमं राजर्षयो विदुः ।
स कालेनेह महता योगो नष्टः परन्तप ॥ २ ॥

स एवायं मया तेऽद्य योगः प्रोक्तः पुरातनः ।
भक्तोऽसि मे सखा चेति रहस्यं ह्येतदुत्तमम् ॥ ३ ॥

॥ ॐ ॥ बुद्धेः परस्य माहात्म्यं कर्मभेदो ज्ञानमाहात्म्यं चोच्यतेऽस्मिन्नध्याये । पूर्वानुष्ठितश्चायं धर्म इत्याह **इममिति** ॥ १ ॥ २ ॥ ३ ॥

अर्जुन उवाच—

अपरं भवतो जन्म परं जन्म विवस्वतः ।
कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥ ४ ॥

श्रीभगवानुवाच—

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परन्तप ॥ ५ ॥

'मयि सर्वाणि' इत्युक्तं तन्माहात्म्यमादितो ज्ञातुं पृच्छति **अपरमिति** ॥ ४ ॥ ५ ॥

अजोऽपि सन्नव्ययात्मा भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय सम्भवाम्यात्ममायया ॥ ६ ॥

न तर्ह्यनादिर्भवानित्यत आह **अजोऽपीति** । अव्यय आत्मा देहो-ऽपीत्यव्ययात्मा । 'अनन्तं विश्वतो मुखं' इति हि रूपविशेषणमुत्तरत्र ।

'एतन्नानावताराणां निधानं बीजमव्ययम्'

इति च । जगृह इति तु व्यक्तिः । युक्तयस्तूक्ताः । आत्मानादित्वं तु सर्वसमम् । कथमनादिनित्यस्य जनिः । प्रकृतिं स्वामधिष्ठाय । प्रकृत्या जातेषु वसुदेवादिषु । तथैव तेषां जात इव प्रतीयत इत्यर्थः । न तु स्वतन्त्रामधिष्ठायेत्याह **स्वामिति** । 'द्रव्यं कर्म च' इति ह्युक्तम् । सा हि तत्रोक्ता । ततः सर्वसृष्टेः । आत्ममाययाऽऽत्मज्ञानेन । प्रकृतेः पृथग-भिधानात् । 'केतुः केतश्चितिश्चित्तं मतिः क्रतुर्मनीषा माया' इत्यभिधानात् । सृष्टिकारणया तेषां शरीरादि सृष्ट्वा विमोहिकयाऽजात एव जात इव प्रतीयते वा । उक्तं च—

'महदादेस्तु माता या श्रीर्भूमिरिति कल्पिता ।
विमोहिका च दुर्गाख्या ताभिर्विष्णुरजोऽपि हि ।
जातवत्प्रथते ह्यात्मचिद्बलान्मूढचेतसाम् ॥'

इति । ईश्वरः ईशेभ्योऽपि वरः । तच्चोक्तम्—

ईशेभ्यो ब्रह्मरुद्रश्रीशेषादिभ्यो यतो भवान् ।
वरोऽत ईश्वराख्या ते मुख्या नान्यस्य कस्यचित् ॥'

इति ब्रह्मवैवर्ते ।

समर्थ ईश इत्युक्तः तद्वरत्वात्त्वमीश्वरः ।' इति च ॥ ६ ॥

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानमधर्मस्य तदाऽऽत्मानं सृजाम्यहम् ॥ ७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥ ८ ॥

न जन्मनैव परित्राणादिकं कार्यमिति नियमः । तथाऽपि लीलया स्वभावेन च यथेष्टचारी । तथा ह्युक्तं 'देवस्यैष स्वभावोऽयं', 'लोकवत्तु लीलाकैवल्यं' (अ.२ पा.१ अ.९ सू.२)

'क्रीडतो बालकस्येव चेष्टां तस्य निशामय'

'अरिभयादिव स्वयं पुराद्व्यवात्सीद्यदनन्तवीर्यः ।

पूर्णोऽयमस्यात्र न किञ्चिदाप्यं तथाऽपि सर्वाः कुरुते प्रवृत्तीः ।

अतो विरुद्धेषुमिमं वदन्ति परावरज्ञा मुनयः प्रशान्ताः ।'

इत्यादि ऋग्वेदखिलेषु ॥ ७ ॥ ८ ॥

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ ९ ॥

पृथङ्मुक्त्युक्तिस्सर्वज्ञाननियमदर्शनार्थम् । न तु तावन्मात्रेण मुक्तिरित्युक्तम् ।

'वेदाद्युक्तं तु सर्वं यो ज्ञात्वोपास्ते सदा हि माम् ।

तस्यैव दर्शनपथं यामि नान्यस्य कस्यचित् ॥'

इत्युक्तेश्च महाकौर्मे । अत्रोक्तस्यैतज्ज्ञात्वैव जन्म नैतीति गतिः । इतरवाक्यानां नान्यथा गतिः । नान्यस्य कस्यचिदिति विशेषणात् । 'तत्त्वतः' इति विशेषणाच्च सर्वज्ञानमापतति । यत्रैवं भवति तत्र तत्त्वत इति विशेषणे न विरोधः । उक्तं च

'एकं च तत्त्वतो ज्ञातुं विना सर्वज्ञतां नरः ।

न समर्थो महेन्द्रोऽपि तस्मात्सर्वत्र जिज्ञसेत् ॥'

इति स्कान्दे ।

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।
बहवो ज्ञानतपसा पूता मद्भावमागताः ॥ १० ॥

सन्ति च तथा मुक्ता इत्याह **वीतरागेति** । मन्मयाः मत्प्रचुराः । सर्वत्र मां विना न किञ्चित्पश्यन्तीत्यर्थः ॥ १० ॥

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।
मम वर्त्मानुवर्तन्ते मनुष्याः पार्थ सर्वशः ॥ ११ ॥

न च मद्भजनमात्रेण मुक्तिर्भवत्यन्यदेवतादिरूपेण । तथाऽपि सर्वेषामानुरूप्येण फलं ददामीत्याह **ये यथेति** । भजामि सेवयामि फलदानेन । न तु गुणभावेन । कथमयं विशेष इत्यत आह **मम वर्त्मेति** । अन्यदेवता यजन्तोऽपि मम वर्त्मैवानुवर्तन्ते । सर्वकर्मकर्तृत्वाद्भोक्तृत्वाच्च मम । 'येऽप्यन्यदेवताभक्ताः' इति वक्ष्यति । 'यो देवानां नामधा एक एव' इति हि श्रुतिः । भगवानेव च तत्राभिधीयते । 'अजस्य नाभावध्येकमर्पितं इत्यादिलिङ्गात् ॥ ११ ॥

काङ्क्षन्तः कर्मणां सिद्धिं यजन्त इह देवताः ।
क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा ॥ १२ ॥

कुतो मम वर्त्मानुवर्तन्ते **क्षिप्रं हि** । अत एव हि फलप्राप्तिः । 'तस्मात्ते धनसनयः' इति श्रुतिः ॥ १२ ॥

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ १३ ॥

अहमेव हि कर्तेत्याह **चातुर्वर्ण्यमिति** । चतुर्वर्णसमुदायः । सात्त्विको ब्राह्मणः । सात्त्विकराजसः क्षत्रियः । राजसतामसो वैश्यः । तामसः शूद्र इति गुणविभागः । कर्मविभागस्तु 'शमो दम' इत्यादिना वक्ष्यते । वैलक्षण्यात्कर्ताऽप्यकर्ता । तथा हि श्रुतिः 'विश्वकर्मा विमनाः' इत्यादि । 'तनुर्विद्या क्रियाकृतिः' इति च । साधितं चैतत्पुरस्तात् ॥ १३ ॥

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।
इति मां योऽभिजानाति कर्मभिर्न स बध्यते ॥ १४ ॥

अत एव न मां कर्माणि लिम्पन्तीत्याह—

न मे कर्मफले स्पृहा । इच्छामात्रं त्वस्ति । न तु तत्राभिनिवेशः । तच्चोक्तं —

'आकाङ्क्षन्नपि देवोऽसौ नेच्छते लोकवत्परः ।
न ह्याग्रहस्तस्य विष्णोर्ज्ञानकामो हि तस्य तु ॥'

इति । न च केचिन्मुक्ता भवन्तीति क्रमेण सर्वमुक्तिः । तथा हि श्रुतिः—

'ज्ञात्वा तमेवं मनसा हृदा च भूयो न मृत्युमुपयाति विद्वान्' इति ॥
'कथं वा इत्यनन्ता वा इत्यनन्तवदिति होवाच' इति ॥ १४ ॥

एवं ज्ञात्वा कृतं कर्म पूर्वैरपि मुमुक्षुभिः ।
कुरु कर्मैव तस्मात्त्वं पूर्वैः पूर्वतरं कृतम् ॥ १५ ॥

एवं ज्ञात्वाऽपि कर्मकरणे आचारोऽप्यस्तीत्याह **एवमिति** । पूर्वतरं कर्म पूर्वभावीत्यर्थः ॥ १५ ॥

किं कर्म किमकर्मेति कवयोऽप्यत्र मोहिताः ।
तत्ते कर्म प्रवक्ष्यामि यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १६ ॥

'कर्म कुरु' इत्युक्तम् । तस्य कर्मणो दुर्विज्ञेयत्वमाह सम्यग्वक्तुम् **किं कर्मेति** ।

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।
अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥ १७ ॥

न केवलं तज्ज्ञात्वा मोक्ष्यसे । ज्ञात्वैव इत्याशयवानाह **कर्मण इति** । तच्चोक्तं —

'अज्ञात्वा भगवान् कस्य कर्माकर्मविकर्मकम् ।
दर्शनं याति हि मुने कुतो मुक्तिश्च तद्विना ॥'

इति । अकर्म कर्माकरणम् । कर्माकर्मान्यद्विकर्म । निषिद्धम् । बन्धकत्वात् । ततो विविच्य कर्मादि बोद्धव्यमित्यादि । न च शापादिना 'कवयोऽप्यत्र मोहिताः' । अशक्यं चैतज्ज्ञातुमित्याह— **गहनेति** ॥ १७ ॥

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्नकर्मकृत ॥ १८ ॥

कर्मादिस्वरूपमाह **कर्मणीति** ॥ कर्मणि क्रियमाणे सति । अकर्म यः पश्येत् । विष्णोरेव कर्म, नाहं चित्प्रति बन्धः किञ्चित् करोमीति । अकर्मणि सुप्त्यादावकरणावस्थायाम् । परमेश्वरस्य कर्म यः पश्यति 'अयमेव परमेश्वरः सर्वदा सर्वसृष्ट्यादि करोति' इति स बुद्धिमान् ज्ञानी । स एव च युक्तः योगयुक्तः । सर्वाकरणात्स एव कृत्स्नकर्मकृत् । कृत्स्नफलवत्त्वात् ॥ ॥ १८ ॥

यस्य सर्वे समारम्भाः कामसङ्कल्पवर्जिताः ।
ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥ १९ ॥

एतदेव प्रपञ्चयति यस्येत्यादिना श्लोकपञ्चकेन । उक्तप्रकारेण ज्ञानाग्निदग्धकर्माणम् ॥ १९ ॥

त्यक्त्वा कर्मफलाऽसङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोऽपि नैव किञ्चित् करोति सः ॥ २० ॥

न च कामसङ्कल्पाभावेनालम् । आसङ्ग स्नेहं च त्यक्त्वा । ज्ञानस्वरूपमाह पुनर्नित्यतृप्त इति । नित्यतृप्तनिराश्रयश्चरस्वरूपोऽस्मीति तथाविधः ॥ २० ॥

निराशीर्यतचित्तात्मा त्यक्तसर्वपरिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाऽप्नोति किल्बिषम् ॥ २१ ॥

कामादित्यागोपायमाह **निराशीरिति** ॥ यतचित्तात्मा भूत्वा निराशीरित्यर्थः । आत्मा मनः । परिग्रहत्यागोऽनभिमानम् । 'नैव किञ्चित् करोति' इत्यस्याभिप्रायमाह **नाऽप्नोति किल्बिषमिति** ॥ २१ ॥

यदृच्छालाभसन्तुष्टो द्वन्द्वातीतो विमत्सरः ।
समस्सिद्धावसिद्धौ च कृत्वाऽपि न निबध्यते ॥ २२ ॥

यतचित्तात्मनो लक्षणमाह **यदृच्छालाभेति** । कथं द्वन्द्वातीतत्वमित्याह **समस्सिद्धाविति** ॥ २२ ॥

गतसङ्गस्य मुक्तस्य ज्ञानावस्थितचेतसः ।
यज्ञायाऽऽचरतः कर्म समग्रं प्रविलीयते ॥ २३ ॥

उपसंहरति **गतसङ्गस्येति** । गतसङ्गस्य फलस्नेहरहितस्य । मुक्तस्य शरीराद्यनभिमानिनः । ज्ञानावस्थितचेतसः परमेश्वरज्ञानिनः ॥ २३ ॥

ब्रह्मार्पणं ब्रह्म हविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
ब्रह्मैव तेन गन्तव्यं ब्रह्म कर्म समाधिना ॥ २४ ॥

ज्ञानावस्थितचेतस्त्वं स्पष्टयति **ब्रह्मार्पणमिति** ॥ सर्वमेतद्ब्रह्मेत्युच्यते । तदधीनसत्ताप्रतीतित्वात् । न तु तत्स्वरूपत्वात् । उक्तं हि—

'त्वदधीनं यतस्सर्वमतस्सर्वो भवानिति ।
वदन्ति मुनयस्सर्वे न तु सर्वस्वरूपतः ॥'

इति पाद्मे । 'सर्वं तत्प्रज्ञानेत्रं' इति च । 'एतं ह्येव बह्वृचा इत्यादि च । समाधिना सह ब्रह्मैव कर्म ॥ २४ ॥

दैवमेवापरे यज्ञं योगिनः पर्युपासते ।
ब्रह्माग्नावपरे यज्ञं यज्ञेनैवोपजुह्वति ॥ २५ ॥
श्रोत्रादीनीन्द्रियाण्यन्ये संयमाग्निषु जुह्वति ।
शब्दादीन्विषयानन्य इन्द्रियाग्निषु जुह्वति ॥ २६ ॥

यज्ञभेदानाह दैवमित्यादिना । दैवं भगवन्तम् । स एव तेषां यज्ञः । भगवदुपासनं यज्ञमिति क्रियाविशेषणम् । नान्यत्तेषामस्ति यतीनां केषाञ्चित् । यज्ञं भगवन्तम् । 'यज्ञेन यज्ञम् ।' 'यज्ञो विष्णुर्देवता' इत्यादिश्रुतिभ्यः । यज्ञेन प्रसिद्धेनैव । यज्ञं प्रति जुह्वतीति सर्वत्र समं 'तं यज्ञ' इत्यादौ ॥ उक्तं च—

'विष्णुं रुद्रेण पशुना ब्रह्मा ज्येष्ठेन सूनुना ।
अयजन्मानसे यज्ञे पितरं प्रपितामहः ॥'

इति ॥ २५ ॥ २६ ॥

सर्वाणीन्द्रियकर्माणि प्राणकर्माणि चापरे ।
आत्मसंयमयोगाग्नौ जुह्वति ज्ञानदीपिते ॥ २७ ॥

आत्मसंयमाख्योपायाग्नौ ॥ २७ ॥

द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथाऽपरे ।
स्वाध्यायज्ञानयज्ञाश्च यतयः संशितव्रताः ॥ २८ ॥

द्रव्यं जुह्वतीति द्रव्ययज्ञाः । तपः परमेश्वरार्पणबुद्ध्या तत्र जुह्वतीति तपोयज्ञाः इत्यादि । इदं तपो हविस्तद्ब्रह्माग्नौ जुहोमि तत्पूजार्थमिति होमः । तदर्पण एव च होमबुद्धिः ॥ २८ ॥

अपाने जुह्वति प्राणं प्राणेऽपानं तथाऽपरे ।
प्राणापानगती रुद्ध्वा प्राणायामपरायणाः ॥ २९ ॥

अपरे प्राणायामपरायणाः प्राणमपाने जुह्वति, अपानं च प्राणे। कुम्भकस्था एव भवन्तीत्यर्थः ॥ २९ ॥

अपरे नियताहाराः प्राणान् प्राणेषु जुह्वति ।
सर्वेऽप्येते यज्ञविदो यज्ञक्षपितकल्मषाः ॥ ३० ॥

यज्ञशिष्टामृतभुजो यान्ति ब्रह्म सनातनम् ।
नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥ ३१ ॥

नियताहारत्वेनैव प्राणशोषात्प्राणान् प्राणेषु जुह्वति। 'यच्छेद्वाङ्मनसि प्राज्ञः' इत्यादिश्रुत्युक्तप्रकारेण वा। अन्यदपि ग्रन्थान्तरे सिद्धम्।

'यदस्याल्पाशनं तेन प्राणाः प्राणेषु वै हुताः'

इति ॥ ३० ॥ ३१ ॥

एवं बहुविधा यज्ञा वितता ब्रह्मणो मुखे ।
कर्मजान् विद्धि तान् सर्वानेवं ज्ञात्वा विमोक्ष्यसे ॥ ३२ ॥

ब्रह्मणः परमात्मनो मुखे।

'अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च'

इति वक्ष्यति। मानसवाचिककायिककर्मजा एव हि ते सर्वे। एवं ज्ञात्वा तानि कर्माणि कृत्वा विमोक्ष्यसे। युद्धं परित्यज्य यन्मोक्षार्थं करिष्यसि तदपि कर्म। अतो विहितं न त्याज्यमिति भावः ॥ ३२ ॥

श्रेयान् द्रव्यमयाद्यज्ञात् ज्ञानयज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥ ३३ ॥

अखिलं उपासनाद्यङ्गयुक्तम्। ज्ञानफलमेवेत्यर्थः ॥ ३३ ॥

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः ॥ ३४ ॥

इदानीमपि ज्ञान्येव। तथाऽप्यभिभवान्मोहः। मा तूक्ता ॥ ३४ ॥

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ३५ ॥

येन ज्ञानेन मय्यात्मभूते सर्वभूतान्यथो तस्मादेव मोहनाशात् पश्यसि ॥ ३५ ॥

अपि चेदसि पापेभ्यस्सर्वेभ्यः पापकृत्तमः ।
सर्वं ज्ञानप्लवेनैव वृजिनं सन्तरिष्यसि ॥ ३६ ॥

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुतेऽर्जुन ।
ज्ञानाग्निस्सर्वकर्माणि भस्मसात्कुरुते तथा ॥ ३७ ॥

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते ।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ३८ ॥

श्रद्धावाँल्लभते ज्ञानं मत्परस्संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ ३९ ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति ।
नायं लोकोस्ति न परो न सुखं संशयात्मनः ॥ ४० ॥

योगसन्यस्तकर्माणं ज्ञानसंछिन्नसंशयम् ।
आत्मवन्तं न कर्माणि निबध्नन्ति धनञ्जय ॥ ४१ ॥

तस्मादज्ञानसम्भूतं हृत्स्थं ज्ञानासिनाऽऽत्मनः ।
छित्त्वैनं संशयं योगमातिष्ठोत्तिष्ठ भारत ॥ ४२ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे ज्ञानयोगो नाम चतुर्थोऽध्यायः ॥ ४ ॥

तत्साधनं विरोधिफलं च तदुत्तरैरुक्त्वोपसंहरति ॥ ३९-४२ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये चतुर्थोऽध्यायः ॥ ४ ॥

॥ अथ पञ्चमोऽध्यायः ॥

अर्जुन उवाच—

संन्यासं कर्मणां कृष्ण पुनर्योगं च शंससि ।
यच्छ्रेय एतयोरेकं तन्मे ब्रूहि सुनिश्चितम् ॥ १ ॥

॥ ॐ ॥ तृतीयाध्यायोक्तमेव कर्मयोगं प्रपञ्चयत्यनेनाध्यायेन । 'यदृच्छालाभसन्तुष्ट' इत्यादिना संन्यासम् । 'कुरु कर्मैव' इत्यादिना कर्मयोगं च । नियमनादिना सकललोककर्षणात्कृष्णः ।

तच्चोक्तम्—

'यतः कर्षसि देवेश नियम्य सकलं जगत् ।
अतो वदन्ति मुनयः कृष्णं त्वां ब्रह्मवादिनः ॥'

इति महाकौर्मे । संन्यासशब्दार्थं भगवानेव वक्ष्यति । अयं प्रश्नाभिप्रायः । यदि संन्यासः श्रेयोऽधिकस्स्यात्तर्हि संन्यासस्यैषद्विरोधि युद्धमिति ॥ १ ॥

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते ॥ २ ॥

नायं संन्यासो यत्याश्रमः ।

'द्वन्द्वत्यागात्तु संन्यासान्मत्पूजैव गरीयसी ।'

इति वचनात् ।

'तानि वा एतान्यवराणि तपांसि न्यास एवात्यरेचयत्'

इति च ।

'संन्यासस्तु तुरीयो यो निष्क्रियाख्यस्सधर्मकः ।
न तस्मादुत्तमो धर्मो लोके कश्चन विद्यते ।
तद्भक्तोऽपि हि यद्गच्छेत्तद्गृहस्थो न धार्मिकः ।

मद्भक्तिश्च विरक्तिस्तदधिकारो निगद्यते ।
यदाऽधिकारो भवति ब्रह्मचार्यपि प्रव्रजेत् ॥'

इति नारदीये ।

'ब्रह्मचर्यादेव प्रव्रजेत् यदहरेव विरजेत् ।'
इति च ।

'संन्यासे तु तुरीये वै प्रीतिर्मम गरीयसी ।
'येषामत्राधिकारो न तेषां कर्मेति निश्चयः ॥'

इत्यादेश्च ब्राह्मे । अतो नात्राश्रमस्संन्यास उक्तः ॥ २ ॥

ज्ञेयस्स नित्यसंन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥ ३ ॥

संन्यासशब्दार्थमाह **ज्ञेय इति** । संन्यासस्य निःश्रेयसकरत्वं ज्ञापयितुं तच्छब्दार्थं स्मारयति **ज्ञेय इति** ॥ ३ ॥

साङ्ख्ययोगौ पृथग्बालाः प्रवदन्ति न पण्डिताः ।
एकमप्यास्थितस्सम्यगुभयोर्विन्दते फलम् ॥ ४ ॥

संन्यासो हि ज्ञानान्तरङ्गत्वेनोक्तः 'न तस्य तत्वग्रहणाय' इत्यादौ । अतः कथं सोऽवम इत्यत आह **साङ्ख्यायोगाविति** । उभयोरप्यन्तरङ्गत्वेनाविरोधः ।

'अग्निमुग्धो ह वै धूमतान्तः स्वं लोकं न प्रत्यभिजानाति'

'मा वः पदव्यः पितरस्मादाश्रिता या यज्ञशालासनधूमवर्त्मनाम्,'
इत्यादि काम्यकर्मविषयमिति भावः । ये त्वन्यथा वदन्ति ते बालाः ॥ ४ ॥

यत् साङ्ख्यैः प्राप्यते स्थानं तद्योगैरपि गम्यते ।
एकं साङ्ख्यं च योगं च यः पश्यति स पश्यति ॥ ५ ॥

एकमपीत्यस्याभिप्रायमाह यत्साङ्ख्यैरिति ॥ योगिभिरपि ज्ञानद्वारा ज्ञानफलं प्राप्यत इत्यर्थः ॥ ५ ॥

संन्यासस्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्म नचिरेणाधिगच्छति ॥ ६ ॥

इतश्च संन्यासाद्योगो वर इत्याह **संन्यासस्त्विति** । योगाभावे मोक्षादिफलं न भवति । अतः कामजयादिदुःखमेव तस्य । मोक्षाद्येव हि फलम् । अन्यत्फलमल्पत्वादफलमेवेत्याशयः । तच्चोक्तं—

'विना मोक्षफलं यत्तु न तत्फलमुदीर्यते' ।

इति पाद्मे । यत्तु महाफलयोग्यं तस्याल्पं फलमेव न भवति । यथा पद्मरागस्य तण्डुलमुष्टिः । महाफलश्च योगयुक्तश्चेत् संन्यास इत्याह **योगयुक्त इति** । मुनिः संन्यासी । तच्चोक्तं —

'स हि लोके मुनिर्नाम यः कामक्रोधवर्जितः' ।

इति ॥ ६ ॥

योगयुक्तो विशुद्धात्मा विजितात्मा जितेन्द्रियः ।
सर्वभूतात्मभूतात्मा कुर्वन्नपि न लिप्यते ॥ ७ ॥

एतदेव प्रपञ्चयति **योगयुक्त इति** ॥ सर्वभूतात्मभूतः परमेश्वरः । यच्चाप्नोतीत्यादेः । स आत्मभूतः स्वसमीपं प्रत्यादानादिकर्ता यस्य स सर्वभूतात्मभूतात्मा ॥ ७ ॥

नैव किञ्चित् करोमीति युक्तो मन्येत तत्त्ववित् ।
पश्यन् शृण्वन् स्पृशन् जिघ्रन्नश्नन् गच्छन्
स्वपन् श्वसन् ॥ ८ ॥

प्रलपन्विसृजन् गृह्णन्नुन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ९ ॥

संन्यासं स्पष्टयति पुनः श्लोकद्वयेन ॥ ८ ॥ ९ ॥

ब्रह्मण्याधाय कर्माणि सङ्गं त्यक्त्वा करोति यः ।
लिप्यते न स पापेन पद्मपत्रमिवाम्भसा ॥ १० ॥

संन्यासयोगयुक्त एव च कर्मणा न लिप्यत इत्याह ब्रह्मणीति ॥ साधननियमस्योपचारत्वनिवृत्त्यर्थं पुनः पुनः फलकथनम् ॥ १० ॥

कायेन मनसा बुद्ध्या केवलैरिन्द्रियैरपि ।
योगिनः कर्म कुर्वन्ति सङ्गं त्यक्त्वाऽऽत्मशुद्धये ॥ ११ ॥

एवं चाचार इत्याह कायेनेति ॥ ११ ॥

युक्तः कर्मफलं त्यक्त्वा शान्तिमाप्नोति नैष्ठिकीम् ।
अयुक्तः कामकारेण फले सक्तो निबध्यते ॥ १२ ॥

पुनर्युक्त्यादिनियमनार्थं युक्तायुक्तफलमाह युक्त इति । युक्तो योगयुक्तः ॥ १२ ॥

सर्वकर्माणि मनसा संन्यस्याऽऽस्ते सुखं वशी ।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ १३ ॥

पुनः संन्यासशब्दार्थं स्पष्टयति सर्वकर्माणीति । 'मनसा' इति विशेषणादभिमानत्यागः ॥ १३ ॥

न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।
न कर्मफलसंयोगं स्वभावस्तु प्रवर्तते ॥ १४ ॥
नादत्ते कस्यचित् पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥ १५ ॥

न च करोति वस्तुत इत्याह न कर्तृत्वमिति । प्रभुर्हि जीवो जडमपेक्ष्य ॥ १४ ॥ १५ ॥

ज्ञानेन तु तदज्ञानं येषां नाशितमात्मनः ।
तेषामादित्यवज्ज्ञानं प्रकाशयति तत्परम् ॥ १६ ॥

ज्ञानमेवाज्ञाननाशकमित्याह ज्ञानेनेति । प्रथमज्ञानं परोक्षम् ॥ १६ ॥

तद्बुद्धयस्तदात्मानस्तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं ज्ञाननिर्धूतकल्मषाः ॥ १७ ॥

अपरोक्षज्ञानाव्यवहितसाधनमाह तद्बुद्धय इति ॥ १७ ॥

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च पण्डितास्समदर्शिनः ॥ १८ ॥

परमेश्वरस्वरूपाणां सर्वत्र साम्यदर्शनं च परोक्षज्ञानसाधनमित्याशयवानाह विद्येति ॥ १८ ॥

इहैव तैर्जितस्सर्गो येषां साम्ये स्थितं मनः ।
निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः ॥ १९ ॥

तदेव स्तौति इहैवेति ॥ १९ ॥

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥ २० ॥

संन्यासयोगज्ञानानि मिलित्वा प्रपञ्चयत्यध्यायशेषेण ॥ २० ॥

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम् ।
स ब्रह्मयोगयुक्तात्मा सुखमक्षयमश्नुते ॥ २१ ॥

पुनर्योगस्याधिक्यं स्पष्टयति बाह्यस्पर्शेष्विति । कामरहित आत्मनि यत्सुखं विन्दति स एव ब्रह्मयोगयुक्तात्मा चेत्तदेवाक्षयं सुखं विन्दति । ब्रह्मविषयो योगो ब्रह्मयोगः । ध्यानादियुक्तस्यैवात्मसुखमक्षयम् । अन्यथा नेत्यर्थः ॥ २१ ॥

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते ।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः ॥ २२ ॥

संन्यासार्थं कामभोगं निन्दयति ये हीति ॥ २२ ॥

शक्नोतीहैव यः सोढुं प्राक् शरीरविमोक्षणात् ।
कामक्रोधोद्भवं वेगं स युक्तः स सुखी नरः ॥ २३ ॥

तत्परित्यागं प्रशंसयति शक्नोतीति । कामक्रोधोद्भवं वेगं सोढुं शक्नोति । शरीरमोक्षणात्प्राक् । यथा मनुष्यदेहे सोढुं सुशकः तथा नान्यत्रेति भावः । ब्रह्मलोकादिस्तु जितकामानामेव भवति ॥ २३ ॥

योऽन्तस्सुखोऽन्तरारामस्तथाऽन्तर्ज्योतिरेव यः ।
स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥ २४ ॥

ज्ञानिलक्षणं प्रपञ्चयत्युत्तरैः श्लोकैः । आरामः परदर्शनादिनिमित्तं सुखम् । अत्र तु परमात्मदर्शनादिनिमित्त तत । सुखं तूपद्रवक्षये व्यक्तम् । अत्र तु कामादिक्षये व्यक्तमात्मनः सुखम् । स्वयं ज्योतिष्ट्वाद्भगवतः । तद्व्यक्तेरन्तर्ज्योतिः । सर्वेषामन्तर्ज्योतिष्ट्वेऽपि व्यक्तेर्विशेषः । असम्प्रज्ञातसमाधीनां बाह्यादर्शनात् । दर्शनेऽप्यकिञ्चित्करत्वादेवशब्दः । उक्तं चैतत्—

'दर्शनस्पर्शसम्भाषाद्यत्सुखं जायते नृणाम् ।
आरामः स तु विज्ञेयः सुखं कामक्षयोदितम्' ॥

इति नारदीये ।

'स्वज्योतिष्ट्वान्महाविष्णोरन्तर्ज्योतिस्तु तत्स्थितः' ।

इति च । अन्तःसुखत्वादेः कारणमाह ब्रह्मणि भूत इति ॥ २४ ॥

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।
छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥ २५ ॥

पापक्षयाच्चैतद्भगवतीत्याह लभन्त इति ॥ क्षीणकल्मषा भूत्वा छिन्नद्वैधा यतात्मनः । द्वेधा भावो द्वैधम् । संशयो विपर्ययो वा । तच्चोक्तं—

विपर्ययः संशयो वा यद्द्वैधं त्वकृतात्मनाम् ।
'ज्ञानासिना तु तच्छित्वा मुक्तसङ्गः परिव्रजेत्' ।

इति च ।

छिन्नद्वैधास्त एवाऽयतात्मानः । दीर्घमनसः । सर्वज्ञा इत्यर्थः । तत एव छिन्नद्वैधाः । तच्चोक्तं —

'क्षीणपापा महाज्ञाना जायन्ते गतसंशयाः' ॥

इति । छिन्नद्वैधा यतात्मान इति वा ॥ २५ ॥

कामक्रोधवियुक्तानां यतीनां यतचेतसाम् ।
अभितो ब्रह्म निर्वाणं वर्तते विदितात्मनाम् ॥ २६ ॥

सुलभं च तेषां ब्रह्मेत्याह **कामक्रोधेति** ॥ अभितः सर्वतः ॥ २६ ॥

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवान्तरे भ्रुवोः ।
प्राणापानौ समौ कृत्वा नासाभ्यन्तरचारिणौ ॥ २७ ॥
यतेन्द्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥ २८ ॥

ध्यानप्रकारमाह **स्पर्शानित्यादिना** । बाह्यान् स्पर्शान् बहिः कृत्वा श्रोत्रादीनि योगेन नियम्येत्यर्थः । चक्षुर्भ्रुवोरन्तरं कृत्वा भ्रुवोर्मध्यमवलोकयन्नित्यर्थः । उक्तं च —

'नासाग्रे वा भ्रुवोर्मध्ये ध्यानी चक्षुर्निधापयेत् ।'

इति । प्राणापानौ समौ कृत्वा कुम्भके स्थित्वेत्यर्थः ॥ २७ ॥ २८ ॥

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।
सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे कर्मसंन्यासयोगो नाम पञ्चमोऽध्यायः ॥ ५ ॥

ध्येयमाह **भोक्तारमिति** ॥ २९ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये पञ्चमोऽध्यायः ॥ ५ ॥

॥ अथ षष्ठोऽध्यायः ॥

श्रीभगवानुवाच—

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ १ ॥

ज्ञानान्तरङ्गं समाधियोगमाहानेनाध्यायेन । विवक्षितं संन्यासमाह योगेन सह । आनश्रित इति । चतुर्थाश्रमिणोऽप्यग्निः क्रिया चोक्ता दैवमेवेत्यादौ ।

'अग्निर्ब्रह्म च तत्पूजा क्रिया न्यासाश्रमे स्मृता' इति च ।
तस्मान्निरग्निरक्रियः संन्यासी योगी च न भवत्येव ॥ १ ॥

यं संन्यासमिति प्राहुर्योगं तं विद्धि पाण्डव ।
न ह्यसंन्यस्तसङ्कल्पो योगी भवति कश्चन ॥ २ ॥

संन्यासोऽपि योगान्तर्भूत इत्याह यं संन्यासमिति । कामसङ्कल्पाद्यपरित्यागे कथमुपायवान् स्यादित्याशयः ॥ २ ॥

आरुरुक्षोर्मुनेर्योगं कर्म कारणमुच्यते ।
योगारूढस्य तस्यैव शमः कारणमुच्यते ॥ ३ ॥

कियत्कालं कर्म कर्तव्यमित्यत आह आरुरुक्षोर्मुनेरिति । योगमारुरुक्षोरुपायसम्पूर्तिमिच्छोः । योगमारूढस्य सम्पूर्णोपायस्य । अपरोक्षज्ञानिन इत्यर्थः । कारणं परमसुखकारणम् । अपरोक्षज्ञानिनोऽपि समाध्यादिफलमुक्तम् । तस्य सर्वोपशमेन समाधिरेव कारणं प्राधान्येनेत्यर्थः । तथाऽपि यदा भोक्तव्योपरमः तदैव सम्यगसम्प्रज्ञातसमाधिर्जायते । अन्यदा तु भगवच्चरितादौ स्थितिः ।

तच्चोक्तम्—

'ये त्वां पश्यन्ति भगवस्त एव सुखिनः परम् ।
तेषामेव तु सम्यक्च समाधिर्जायते नृणाम् ॥
भोक्तव्यकर्मण्यक्षीणे जपेन कथयाऽपि वा ।
वर्तयन्ति महात्मानः तद्भक्ताः तत्परायणाः ॥'

इति ॥ ३ ॥

यदा हि नेन्द्रियार्थेषु न कर्मस्वनुषज्यते ।
सर्वसङ्कल्पसंन्यासी योगारूढस्तदोच्यते ॥ ४ ॥

योगारूढस्य लक्षणमाह **यदेति** । सम्यगननुषङ्गस्तस्यैव भवति । उक्तं च—

'स्वतो दोषलयो दृष्ट्वा त्वितरेषां प्रयत्नतः ।'

इति ॥ ४ ॥

उद्धरेदात्मनाऽऽत्मानं नाऽत्मानमवसादयेत् ।
आत्मैव ह्यात्मनो बन्धुरात्मैव रिपुरात्मनः ॥ ५ ॥

स च योगारोहः प्रयत्नेन कर्तव्य इत्याह **उद्धरेदित्यादिना** ॥ ५ ॥

बन्धुरात्माऽऽत्मनस्तस्य येनात्मैवाऽत्मना जितः ।
अनात्मनस्तु शत्रुत्वे वर्तेताऽत्मैव शत्रुवत् ॥ ६ ॥

कस्य बन्धुरात्मेत्याह **बन्धुरात्मेति** । आत्मा मनः । आत्मनो जीवस्य । आत्मना मनसा । आत्मानं जीवम् । आत्मैव मनः । आत्मना बुद्ध्या, जीवेनैव वा । स हि बुद्ध्या विजयति ।

उक्तं च— 'मन एव मनुष्याणां कारणं बन्धमोक्षयोः ।'
'उद्धरेन्मनसा जीवं न जीवमवसादयेत् ।
जीवस्य बन्धुः शत्रुश्च मन एव न संशयः ॥'

'जीवेन बुद्धया हि यदा मनो जितं तदा बन्धुः शत्रुरन्यत्र चास्य ।
ततो जयेद्बुद्धिबलो नरस्तद्देवे च भक्त्या मधुकैटभारौ' ॥

इत्यादि ब्रह्मवैवर्ते । अनात्मनः अजितात्मनः पुरुषस्य, अजितमनस्कस्य । सदपि मनोऽनुपकारीत्यनात्मा । सन्नपि भृत्यो न यस्य भृत्यपदे वर्तते स ह्यभृत्यः । तस्यात्मन एव शत्रुवच्छत्रुत्वे वर्तते ॥ ६ ॥

जितात्मनः प्रशान्तस्य परमात्मा समाहितः ।
शीतोष्णसुखदुःखेषु तथा मानापमानयोः ॥ ७ ॥

ज्ञानविज्ञानतृप्तात्मा कूटस्थो विजितेन्द्रियः ।
युक्त इत्युच्यते योगी समलोष्टाश्मकाञ्चनः ॥ ८ ॥

जितात्मनः फलमाह **जितात्मन इति** । जितात्मा हि प्रशान्तो भवति । न तस्य मनः प्रायो विषयेषु गच्छति । तदा च परमात्मा सम्यगाहितः, हृदि सन्निहितो भवति, अपरोक्षज्ञानी भवतीत्यर्थः । अपरोक्षज्ञानिनो लक्षणं स्पष्टयति **शीतोष्णेत्यादिना** । शीतोष्णादिषु कूटस्थः । 'ज्ञानविज्ञानतृप्तात्मा' 'विजितेन्द्रियः' इति कूटस्थत्वे हेतुः । विज्ञानं विशेषज्ञानम् । अपरोक्षज्ञानं वा । तच्चोक्तं—

'सामान्यैर्ये त्वविज्ञेया विशेषा मम गोचराः ।
देवादीनां तु तज्ज्ञानं विज्ञानमिति कीर्तितम्' ।

इति ।

'श्रवणान्मननाच्चैव यज्ज्ञानमुपजायते ।
तज्ज्ञानं दर्शनं विष्णोर्विज्ञानं शम्भुरब्रवीत् ।
विज्ञानं ज्ञानमङ्गादेर्विशिष्टं दर्शनं तथा' ॥

इत्यादि । कूटस्थो निर्विकारः । कूटवत् स्थित इति व्युत्पत्तेः । कूटं आकाशः ।

'कूटं खं विदलं व्योम सन्धिराकाश उच्यते' ।

इत्यभिधानात् । योगी योगं कुर्वन् । युक्तो योगसम्पूर्णः । एवम्भूतो योगानुष्ठाता योगसम्पूर्ण उच्यत इत्यर्थः ॥ ७ ॥ ८ ॥

सुहृन्मित्रार्युदासीनमध्यस्थद्वेष्यबन्धुषु ।
साधुष्वपि च पापेषु समबुद्धिर्विशिष्यते ॥ ९ ॥

स एव च सर्वस्माद्विशिष्यते, साधुपापादिषु समबुद्धिः । जीवचितः परमात्मनः सर्वस्य तन्निमित्तकत्वस्य च सर्वत्रैकरूप्येण । चिद्रूपा एव हि जीवाः । विशेषस्त्वन्तःकरणकृतः । सर्वेषां साधुत्वादिकं सर्वमीश्वरकृतमेव । स्वतो न किञ्चिदपि । उक्तं चैतत् सर्वम्—

'स्वतः सर्वेऽपि चिद्रूपाः सर्वदोषविवर्जिताः ।
जीवास्तेषां तु ये दोषास्त उपाधिकृता मताः ।
सर्वं चेश्वरतस्तेषां न किञ्चित् स्वत एव तु ।
समा एवं ह्यतः सर्वे वैषम्यं भ्रान्तिसंभवम् ।
एवं समानजीवास्तु विशेषो देवतादिषु ।
स्वाभाविकस्तु नियमादत एव सनातनाः ।
असुरादेस्तथा दोषा नित्याः स्वाभाविका अपि ।
गुणदोषौ मानवानां नित्यौ स्वाभाविकौ मतौ ।
गुणैकमात्ररूपास्तु देवा एव सदा मताः' ॥

इति ब्राह्मे ।

न तु साधुपापादीनां पूजादिसाम्यम् । तत्र दोषस्मृतेः ।

'समानां विषमा पूजा विषमानां समा तथा ।
क्रियते येन देवोऽपि स्वपदात् भ्रश्यते पुमान्' ॥ इति ब्राह्मे ।
'वित्तं बन्धुर्वयः कर्म विद्या चैव तु पञ्चमी ।
एतानि मान्यस्थानानि गरीयो ह्युत्तरोत्तरम्' ॥ इति मानवे ।

गुणानुसारिणीं पूजां समां दृष्टिं च यो नरः ।
सर्वभूतेषु कुरुते तस्य विष्णुः प्रसीदति ।
वैषम्यमुत्तमत्वं तु ददाति नरसञ्चयात् ।
पूजाया विषमा दृष्टिः समा साम्यं विदुःखजम्' ॥

इति ब्रह्मवैवर्ते । सुहृदादिषु शास्त्रोक्तपूजादिकृतिः अन्यूनानधिका या सापि संमता । तदप्याहुः —

'यथा सुहृत्सु कर्तव्यं पितृशत्रुसुतेषु च ।
तथा करोति पूजादि समबुद्धिः स उच्यते' ॥

इति गारुडे ।

प्रत्युपकारनिरपेक्षयोपकारकृत् सुहृत् । क्लेशस्थानं निरूप्य यो रक्षां करोति स मित्रम् । अरिर्वधादिकर्ता । कर्तव्ये उपकारे अपकारे च य उदास्ते स उदासीनः । कर्तव्यमुभयमपि यः करोति स मध्यमः । अवासितकृत् द्वेष्यः । आह चैतत् -

द्वेष्येऽवासितकृत् कार्यमात्रकारी तु मध्यमः ।
प्रियकृत् प्रियो निरूप्यापि क्लेशं यः परिरक्षति ।
स मित्रमुपकारं तु अनपेक्ष्योपकारकृत् ।
यस्ततः स सुहृत् प्रोक्तः शत्रुश्चापि वधादिति ॥ ९ ॥

योगी युञ्जीत सततमात्मानं रहसि स्थितः ।
एकाकी यतचित्तात्मा निराशीरपरिग्रहः ॥ १० ॥
शुचौ देशे प्रतिष्ठाप्य स्थिरमासनमात्मनः ।
नात्युच्छ्रितं नातिनीचं चैलाजिनकुशोत्तरम् ॥ ११ ॥

समाधियोगप्रकारमाह **योगी युञ्जीत** इत्यादिना । समाधियोगयुक्तं कुर्यात् । आत्मानं मनः ॥ १० ॥ ११ ॥

तत्रैकाग्रं मनः कृत्वा यतचित्तेन्द्रियक्रियः ।
उपविश्याऽऽसने युञ्ज्याद्योगमात्मविशुद्धये ॥ १२ ॥

समं कायशिरोग्रीवं धारयन्नचलं स्थिरः ।
सम्प्रेक्ष्य नासिकाग्रं स्वं दिशश्चानवलोकयन् ॥ १३ ॥

प्रशान्तात्मा विगतभीर्ब्रह्मचारिव्रते स्थितः ।
मनः संयम्य मच्चित्तो युक्त आसीत मत्परः ॥ १४ ॥

योगं समाधियोगं युञ्ज्यात् ॥ १२ ॥ १३ ॥ १४ ॥

युञ्जन्नेवं सदाऽऽत्मानं योगी नियतमानसः ।
शान्तिं निर्वाणपरमां मत्संस्थामधिगच्छति ॥ १५ ॥

निर्वाणपरमां शरीरत्यागोत्तरकालीनम् ॥ १५ ॥

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः ।
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ॥ १६ ॥

अनशनादिनिषेधोऽशक्तस्य । उक्तं हि—

'निद्राशनभयश्वासचेष्टातन्द्रादिवर्जनम् ।
कृत्वाऽऽनिमीलिताक्षस्तु शक्तो ध्यायन् प्रसीदति' ॥

इति नारदीये ॥ १६ ॥

युक्ताऽऽहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥ १७ ॥

युक्ताहारविहारस्य सोपायाहारादेः । यावता श्रमाद्यभावो भवति तावदाहारादेरित्यर्थः ॥ १७ ॥

यदा विनियतं चित्तं आत्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥ १८ ॥

आत्मनि भगवति ॥ १८ ॥

यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता ।
योगिनो यतचित्तस्य युञ्जतो योगमात्मनः ॥ १९ ॥

आत्मनो भगवद्विषयं योगम् ॥ १९ ॥

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवाऽऽत्मनाऽऽत्मानं पश्यन्नात्मनि तुष्यति ॥ २० ॥

आत्मना मनसा । आत्मनि देहे । आत्मानं भगवन्तं पश्यन् ॥ २० ॥

सुखमात्यन्तिकं यत्तद्बुद्धिग्राह्यमतीन्द्रियम् ।
वेत्ति यत्र न चैवायं स्थितश्चलति तत्वतः ॥ २१ ॥
यं लब्ध्वा चापरं लाभं मन्यते नाधिकं ततः ।
यस्मिन् स्थितो न दुःखेन गुरुणापि विचाल्यते ॥ २२ ॥

तत्वतो भगवद्रूपात् ॥ २१ ॥ २२ ॥

तं विद्याद्दुःखसंयोगवियोगं योगसंज्ञितम् ।
स निश्चयेन योक्तव्यो योगो निर्विण्णचेतसा ॥ २३ ॥

दुःखसंयोगो येन वियुज्यते स दुःखसंयोगवियोगः । न केवलमुत्पन्नं दुःखं नाशयति । उत्पत्तिमेव निवारयतीति दर्शयति संयोगशब्देन । निश्चयेन योक्तव्यः । योक्तव्य एव बुभूषुणेत्यर्थः ॥ २३ ॥

सङ्कल्पप्रभवान् कामान् त्यक्त्वा सर्वानशेषतः ।
मनसैवेन्द्रियग्रामं विनियम्य समन्ततः ॥ २४ ॥

सर्वान् सर्वविषयान् । अशेषतः एकैकविषयोऽपि कामः स्वल्पः कादाचित्कोऽपि न कर्तव्य इत्यर्थः । मनसैव नियन्तुं शक्यते नान्येनेत्येवशब्दः ॥ २४ ॥

शनैः शनैरुपरमेद्बुद्ध्या धृतिगृहीतया ।
आत्मसंस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ॥ २५ ॥

बुद्धेः कारणत्वं मनोनिग्रहे । आत्मरमणे च ॥ २५ ॥

यतो यतो निश्चरति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ॥ २६ ॥

यतो यतो यत्र यत्र । 'यतो यतो धावति' इत्यादिप्रयोगात् । आत्मन्येव वशं नयेत् । आत्मविषय एव वशीकुर्यादित्यर्थः ॥ २६ ॥

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम् ।
उपैति शान्तरजसं ब्रह्मभूतमकल्मषम् ॥ २७ ॥
एवं युञ्जन् सदाऽऽत्मानं योगी विगतकल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ॥ २८ ॥

पूर्वश्लोकोक्तं प्रपञ्चयति **एवं युञ्जन्निति** ॥ २७ ॥ २८ ॥

सर्वभूतस्थमात्मानं सर्वभूतानि चाऽऽत्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ २९ ॥

ध्येयमाह **सर्वभूतस्थमिति** । सर्वभूतस्थमात्मानं परमेश्वरम् । सर्वभूतानि चाऽऽत्मनि परमेश्वरे । तं च परमेश्वरं ब्रह्म तृणादौ ऐश्वर्यादिना साम्येन पश्यति । तच्चोक्तम् —

'आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
अपश्यत् सर्वभूतानि भगवत्यपि चाऽऽत्मनि' ॥

इति । 'समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरं' इति च ॥ २९ ॥

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।
तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ ३० ॥

फलमाह **यो मामिति** । तस्याहं न प्रणश्यामीति सर्वदा योगक्षेमवहः स्यामित्यर्थः । स च मे न प्रणश्यति सर्वदा मद्भक्तो भवति । सत्यपि स्वामिन्यरक्षत्यनाथः । एवं भृत्येऽप्यभजत्यभृत्य इति हि प्रसिद्धिः । उक्तं च —

'सर्वदा सर्वभूतेषु समं मां यः प्रपश्यति ।
अचला तस्य भक्तिस्स्यात् योगक्षेमं वहाम्यहम्' ॥

इति गारुडे ॥ ३० ॥

सर्वभूतस्थितं यो मां भजत्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ॥ ३१ ॥

एतदेव स्पष्टयति **सर्वभूतस्थितमिति** ॥ एकत्वमास्थितः सर्वत्र एक एवेश्वर इति स्थितः । सर्वप्रकारेण वर्तमानोऽपि मय्येव वर्तते । एवमपरोक्षं पश्यतो ज्ञानफलं नियतमित्यर्थः । तथाऽपि प्रायो नाधर्मं करोति । कुर्वतस्तु महच्चेद् दुःखसूचकं भवतीत्युक्तं पुरस्तात् । आह च—

'कदाचिदपि नाधर्मे बुद्धिर्विष्णुदृशां भवेत् ।
प्रमादात्तु कृतं पापं स्वल्पं भस्मीभविष्यति ।
आदिराजैः तथा देवैर्ऋषिभिः क्रियते कियत् ।
बाहुल्यात् कर्मणस्तेषां दुःखसूचकमेव तत्' ॥

इति ॥ ३१ ॥

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥ ३२ ॥

साम्यं प्रकारान्तरेण व्याचष्टे **आत्मौपम्येनेति** ॥ ३२ ॥

अर्जुन उवाच—

योऽयं योगस्त्वया प्रोक्तः साम्येन मधुसूदन ।
एतस्याहं न पश्यामि चञ्चलत्वात् स्थितिं स्थिराम् ॥ ३३ ॥

एतस्य योगस्य स्थिरां स्थितिं न पश्यामि । मनसः चञ्चलत्वात् ॥
॥ ३३ ॥

चञ्चलं हि मनः कृष्ण प्रमाथि बलवद्दृढम् ।
तस्याहं निग्रहं मन्ये वायोरिव सुदुष्करम् ॥ ३४ ॥

श्रीभगवानुवाच—

असंशयं महाबाहो मनो दुर्निग्रहं चलम् ।
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ॥ ३५ ॥

उक्तं च—

'मनसश्चञ्चलत्वाद्धि स्थितिर्योगस्य वै स्थिरा ।
विनाऽभ्यासान्न शक्या स्यात् वैराग्याद्वा न संशयः ॥'

इति व्यासयोगे ॥ ३४ ॥ ३५ ॥

असंयताऽऽत्मना योगो दुष्प्राप इति मे मतिः ।
वश्याऽऽत्मना तु यतता शक्योऽवाप्तुमुपायतः ॥ ३६ ॥

न च कदाचित् स्वयमेव मनो नियम्यते ।

'शुभेच्छारहितानां च द्वेषिणां च रमापतौ ।
नास्तिकानां च वै पुंसां सदा मुक्तिर्न युज्यते ॥'

इति निषेधात् ब्राह्मे ॥ ३६ ॥

अर्जुन उवाच—

अयतिः श्रद्धयोपेतो योगाच्चलितमानसः ।
अप्राप्य योगसंसिद्धिं कां गतिं कृष्ण गच्छति ॥ ३७ ॥

कच्चिन्नोभयविभ्रष्टः छिन्नाभ्रमिव नश्यति ।
अप्रतिष्ठो महाबाहो विमूढो ब्रह्मणः पथि ॥ ३८ ॥

एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः ।
त्वदन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥ ३९ ॥

श्रीभगवानुवाच—

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
न हि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥ ४० ॥

प्राप्य पुण्यकृतान् लोकानुषित्वा शाश्वतीस्समाः ।
शुचीनां श्रीमतां गेहे योगभ्रष्टोऽभिजायते ॥ ४१ ॥

अथवा योगिनामेव कुले भवति धीमताम् ।
एतद्धि दुर्लभतरं लोके जन्म यदीदृशम् ॥ ४२ ॥

तत्र तं बुद्धिसंयोगं लभते पौर्वदैहिकम् ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ॥ ४३ ॥

अयतिरप्रयत्नः ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥ ४१ ॥ ४२ ॥ ४३ ॥

पूर्वाभ्यासेन तेनैव ह्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ॥ ४४ ॥

योगस्य जिज्ञासुरपि, ज्ञातव्यो मया योग इति यस्यातीवेच्छा सोऽपि शब्दब्रह्मातिवर्तते । परं ब्रह्म प्राप्नोतीत्यर्थः ॥ ४४ ॥

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।
अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥ ४५ ॥

नैकजन्मनीत्याह प्रयत्नादिति । जिज्ञासुर्ज्ञात्वा प्रयत्नं करोति । एवमनेकजन्मभिः संसिद्धोऽपरोक्षज्ञानी भूत्वा परां गतिं याति । आह च—

'अतीव श्रद्धया युक्तो जिज्ञासुर्विष्णुतत्परः ।
ज्ञात्वा ध्यात्वा तथा दृष्ट्वा जन्मभिर्बहुभिः पुमान् ।
विशेन्नारायणं देवं नान्यथा तु कथञ्चन ॥'

इति नारदीये ॥ ४५ ॥

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः ।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥ ४६ ॥

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ॥ ४७ ॥

ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अभ्यासयोगो नाम षष्ठोऽध्यायः ॥ ६ ॥

ज्ञानिभ्यो योगज्ञानिभ्यः । तपस्विभ्यः कृच्छ्रादिचारिभ्यः ।

उक्तं च —

'कृच्छ्रादेरपि यज्ञादेर्ध्यानयोगो विशिष्यते ।
तत्रापि शेषश्रीब्रह्मशिवादिध्यानतो हरेः ।
ध्यानं कोटिगुणं प्रोक्तमधिकं वा मुमुक्षुणाम् ॥'

इति गारुडे ।

'अज्ञात्वा ध्यायिनो ध्यानाज्ज्ञानमेव विशिष्यते ।
ज्ञात्वा ध्यानं ज्ञानमात्रात् ध्यानादपि तु दर्शनम् ।
दर्शनादपि भक्तेश्च न किञ्चित् साधनाधिकम् ॥'

इति च नारदीये ॥ ४६ ॥ ४७ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये षष्ठोऽध्यायः ॥ ६ ॥

॥ अथ सप्तमोऽध्यायः ॥

मय्यासक्तमनाः पार्थ योगं युञ्जन् मदाश्रयः ।
असंशयं समग्रं मां यथा ज्ञास्यसि तच्छृणु ॥ १ ॥

साधनं प्राधान्येनोक्तमतीतैरध्यायैः । उत्तरैस्तु षड्भिर्भगवन्माहात्म्यं प्राधान्येनाऽह । आसक्तमनाः अतीवस्नेहयुक्तमनाः । मदाश्रयः भगवानेव सर्वं मया कारयति । स एव मे शरणम् । तस्मिन्नेवाहं स्थित इति स्थितः । असंशयं', 'समग्रं' इति क्रियाविशेषणम् ॥ १ ॥

ज्ञानं तेऽहं सविज्ञानमिदं वक्ष्याम्यशेषतः ।
यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमवशिष्यते ॥ २ ॥

इदं मद्विषयं ज्ञानम् । विज्ञानं विशेषज्ञानम् ॥ २ ॥

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।
यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥ ३ ॥

दौर्लभ्यं ज्ञानस्याह **मनुष्याणामिति** ॥ ३ ॥

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च ।
अहङ्कार इतीयं मे भिन्ना प्रकृतिरष्टधा ॥ ४ ॥

प्रतिज्ञातं ज्ञानमाह **भूमिरित्यादिना** । महतोऽहङ्कार एवान्तर्भावः ॥ ४ ॥

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥ ५ ॥

अपराऽनुत्तमा । वक्ष्यमाणामपेक्ष्य । जीवभूता श्रीः । जीवानां प्राणधारिणी । चिद्रूपभूता सर्वदा सती । 'एतन्महद्भूतं' इति श्रुतेः ।
जगाद च—

'प्रकृती द्वे तु देवस्य जडा चैवाजडा तथा ।
अव्यक्ताख्या जडा सा च सृष्ट्या भिन्नाऽष्टधा पुनः ।
महान् बुद्धिर्मनश्चैव पञ्चभूतानि चेति ह ।
अवरा सा जडा श्रीश्च परेयं धार्यते तथा ।
चिद्रूपा सा त्वनन्ता च अनादिनिधना परा ।
यत्समं तु प्रियं किञ्चिन्नास्ति विष्णोर्महात्मनः ।
नारायणस्य महिषी माता सा ब्रह्मणोऽपि हि ।
ताभ्यामिदं जगत्सर्वं हरिः सृजति भूतराट् ॥'

इति नारदीये ॥ ५ ॥

एतद्योनीनि भूतानि सर्वाणीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ॥ ६ ॥

न केवलं ते जगत्प्रकृती मद्वशे इत्येतावन्मदैश्वर्यमित्याह **अहमिति** । प्रभवादेः सत्ताप्रतीत्यादेः कारणत्वात्तद्भोक्तृत्वाच्च प्रभव इत्यादि ।
तथा च श्रुतिः—

'सर्वकामः सर्वकर्मा सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवाक्यनादरः ।'

इति ।

आह च—

'स्रष्टा पाता च संहर्ता नियन्ता च प्रकाशिता ।
यतः सर्वस्य तेनाहं सर्वोऽस्मीत्यृषिभिः स्तुतः ।
सुखरूपस्य भोक्तृत्वान्न तु सर्वस्वरूपतः ।

आगमिष्यत्सुखं चापि तच्च स्येव सदाऽपि तु ।
तथाप्यचिन्त्यशक्तित्वाज्जातं सुखमतीव च ॥'

इति नारदीये ॥ ६ ॥

मत्तः परतरं नान्यत्किञ्चिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ॥ ७ ॥

अहमेव परतरः । मत्तोऽन्यत्परतरं न किञ्चिदपि ॥ ७ ॥

रसोऽहमप्सु कौन्तेय प्रभाऽस्मि शशिसूर्ययोः ।
प्रणवः सर्ववेदेषु शब्दः खे पौरुषं नृषु ॥ ८ ॥

पुण्यो गन्धः पृथिव्यां च तेजश्चास्मि विभावसौ ।
जीवनं सर्वभूतेषु तपश्चास्मि तपस्विषु ॥ ९ ॥

बीजं मां सर्वभूतानां विद्धि पार्थ सनातनम् ।
बुद्धिर्बुद्धिमतामस्मि तेजस्तेजस्विनामहम् ॥ १० ॥

इदं ज्ञानम् । रसोऽहमित्यादिविज्ञानम् । अबादयोऽपि तत एव । तथाऽपि रसादिस्वभावानां साराणां च स्वभावत्वे सारत्वे च विशेषतोऽपि नियामकः । न त्वबादिनियमानुबद्धो रसादिः तत्सारत्वादिश्चेति दर्शयति 'अप्सु रसः' इत्यादिविशेषशब्दैः । भोगश्च विशेषतो रसादेरिति चोपासनार्थं च । उक्तं च गीताकल्पे—

'रसादीनां रसादित्वे स्वभावत्वे तथैव च ।
सारत्वे सर्वधर्मेषु विशेषेणापि कारणम् ।
सारभोक्ता च सर्वत्र यतोऽतो जगदीश्वरः ।
रसादिमानिनां देहे स सर्वत्र व्यवस्थितः ।

अब्रादयः पार्षदा ध्येयः स ज्ञानिनां हरिः ।
रसादिसम्पत्त्याऽन्येषां वासुदेवो जगत्पतिः ॥'

इति ।

'स्वभावो जीव एव च ।'
'सर्वस्वभावो नियतस्तेनैव किमुतापरम् ।'
'न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ।'

इति च ।

'धर्माविरुद्धः', 'कामादिवर्जितं' इत्याद्युपासनार्थम् ।

उक्तं च गीताकल्पे —

'धर्माविरुद्धकामेऽसावुपास्यः काममिच्छता ।
विहीने कामरागादेर्बले च बलमिच्छता ।
ध्यातस्तत्र त्वनिच्छद्भिर्ज्ञानमेव ददाति च ॥'

'पुण्यो गन्धः' इति भोगापेक्षया । तथाहि श्रुतिः । 'पुण्यमेवामुं गच्छति न ह वै देवान् पापं गच्छति', 'ऋतं पिबन्तौ सुकृतस्य लोके' इत्यादिका । ऋतं च पुण्यम् ।

'ऋतं सत्यं तथा धर्मः सुकृतं चाभिधीयते' ।

इत्यभिधानात् ।

'ऋतं तु मानसो धर्मः सत्यं स्यात् सम्प्रयोगगः' ।

इति च । न च 'अनश्नन्नन्यो अभिचाकशीति', 'अन्यो निरन्नोऽपि बलेन भूयान्' इत्यादि विरोधि । स्थूलानशनोक्तेः । आह च सूक्ष्माशनम् —

'प्रविविक्ताऽऽहारतर इव वै भवत्यस्माच्छारीरादात्मनः' । इति । न चात्र जीव उच्यते । 'शरीरादात्मन' इति भेदाभिधानात् । स्वप्नादिश्च शारीर एव ।

'शारीरस्तु त्रिधा भिन्नो जागृदादिष्ववस्थितेः' ।

इति वचनाद्गारुडे । अस्मादिति त्वीश्वरव्यावृत्त्यर्थम् ।

'शारीरौ तावुभौ ज्ञेयौ जीवश्चेश्वरसञ्ज्ञितः ।
अनादिबन्धनस्त्वेको नित्यमुक्तस्तथाऽपरः' ॥

इति वचनान्नारदीये । भेदश्रुतेश्च । सति गत्यन्तरे पुरुषभेद एव कल्प्यो न त्ववस्थाभेदः । आह च—

'प्रविविक्तभुग्यतो ह्यस्माच्छारीरात्पुरुषोत्तमः ।
अतोऽभोक्ता च भोक्ता च स्थूलाभोगात्स एव तु' ।

इति गीताकल्पे ।

बलं बलवतां चाहं कामरागविवर्जितम् ।
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ ॥ ११ ॥
ये चैव सात्त्विका भावा राजसास्तामसाश्च ये ।
मत्त एवेति तान् विद्धि न त्वहं तेषु ते मयि ॥ १२ ॥

'न त्वहं तेषु' इति तदनाधारत्वमुच्यते । उक्तं च 'तदाश्रितं जगत्सर्वं नासौ कुत्रचिदाश्रितः' इति गीताकल्पे ॥ ११ ॥ १२ ॥

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत् ।
मोहितं नाभिजानाति मामेभ्यः परमव्ययम् ॥ १३ ॥

तर्हि कथमेवं न ज्ञायत इत्यत आह **त्रिभिरिति** ॥ तादात्म्यार्थे मयट् । तच्चोक्तम्—

'तादात्म्यार्थे विकारार्थे प्राचुर्यार्थे मयट् त्रिधा ।'

इति । न हि गुणकार्यभूता माया । 'गुणमयी' इति च वक्ष्यति । सिद्धं च कार्यस्यापि तादात्म्यम् ।

'तादात्म्यं कार्यधर्मादेः संयोगो भिन्नवस्तुनोः' ।

इत्यादि व्यासयोगे । भावैः पदार्थैः । सर्वे भावा दृश्यमाना गुणमया एत एवेति दर्शयति **एभिरिति** । ज्ञानिव्यावृत्त्यर्थमिदमिति । गुणमयदेहादिकं दृष्ट्वा ईश्वरदेहोऽपि तादृश इति मायामोहित इत्यर्थः । जगाद च व्यासयोगे

'गौणान् ब्रह्मादिदेहादीन् दृष्ट्वा विष्णोरपीदृशः ।
देहादिरिति मन्वानो मोहितोऽज्ञो जनो भृशम्' ॥

इति । एभ्यो गुणमयेभ्यः । 'गुणेभ्यश्च परं' इति वक्ष्यमाणत्वात् । 'केवलो निर्गुणश्च' इत्यादिश्रुतिभ्यश्च । 'त्रैगुण्यवर्जितं' इति चोक्तम् ॥ १३ ॥

दैवी ह्येषा गुणमयी मम माया दुरत्यया ।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते ॥ १४ ॥

कथमनादिकाले मोहानत्ययो बहूनामित्यत आह **दैवीति** ॥ अयमाशयः । माया ह्येषा मोहिका । सा च सृष्ट्यादिक्रीडादिमद्देवसंबन्धित्वादतिशक्तेर्दुरत्यया । तथा हि दैवताशब्दार्थे पठन्ति 'दिवु क्रीडाविजिगीषाव्यवहारद्युतिस्तुतिमदमोदस्वप्नकान्तिगतिषु' इति । कथं दैवी । मदीयत्वात् । अहं हि देव इति । अब्रवीच्च —

'श्रीभूदुर्गेति या भिन्ना महामाया तु वैष्णवी ।
तच्छक्त्यनन्तांशहीनाऽथापि तस्याश्रयात् प्रभोः ।
अनन्तब्रह्मरुद्रादेर्नास्याः शक्तिकलाऽपि हि ।
तेषां दुरत्ययाऽप्येषा विना विष्णुप्रसादतः' ॥

इति च व्यासयोगे । तर्हि न कथञ्चिदत्येतुं शक्यत इत्यत आह **मामेवेति** । अन्यत्सर्वं परित्यज्य मामेव ये प्रपद्यन्ते, गुर्वादिवन्दनं च मय्येव समर्पयन्ति, स एव च तत्र स्थित्वा गुर्वादिर्भवतीत्यादि पश्यन्ति । आह च नारदीये —

'मत्सम्पत्त्या तु गुर्वादीन् भजन्ते मध्यमा नराः ।
मदुपाचितया तांश्च सर्वभूतानि चोत्तमाः' ॥

इति । 'आचार्यचैत्यवपुषा स्वगतिं व्यनक्ति' इति च ॥ १४ ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः ।
माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः ॥ १५ ॥

चतुर्विधा भजन्ते मां जनाः सुकृतिनोऽर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ॥ १६ ॥

तर्हि सर्वेऽपि किमिति नात्यायन्नित्यत आह **न मामिति** । दुष्कृतित्वान्मूढाः । अत एव नराधमाः । अपहृतज्ञानत्वाच्च मूढाः । अत एवाऽसुरभावमाश्रिताः । स च वक्ष्यते 'प्रवृत्तिं च निवृत्तिं च' इत्यादिना अपहारोऽभिभवः । उक्तं चैतत् व्यासयोगे—

'ज्ञानं स्वभावो जीवानां मायया ह्यभिभूयते' ।

इति । असुषु रताः असुराः । तच्चोक्तं नारदीये—

'ज्ञानप्रधाना देवास्तु असुरास्तु रता असौ' ।

इति ॥ १५ ॥ १६ ॥

तेषां ज्ञानी नित्ययुक्त एकभक्तिर्विशिष्यते ।
प्रियो हि ज्ञानिनोऽत्यर्थमहं स च मम प्रियः ॥ १७ ॥

उदाराः सर्व एवैते ज्ञानी त्वात्मैव मे मतम् ।
आस्थितः स हि युक्तात्मा मामेवानुत्तमां गतिम् ॥ १८ ॥

एकस्मिन्नेव भक्तिरित्येकभक्तिः । तच्चोक्तं गारुडे—

'मय्येव भक्तिर्नान्यत्र एकभक्तिः स उच्यते ।'

इति ॥ १७ ॥ १८ ॥

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥ १९ ॥

बहूनां जन्मनामन्ते ज्ञानवान् भवति । तच्चोक्तं ब्राह्मे—

'बहुभिर्जन्मभिर्ज्ञात्वा ततो मां प्रतिपद्यते' ।

इति ॥ १९ ॥

कामैस्तैस्तैर्हृतज्ञानाः प्रपद्यन्तेऽन्यदेवताः ।
तं तं नियममास्थाय प्रकृत्या नियताः स्वया ॥ २० ॥

प्रकृत्या स्वभावेन ।

'स्वभावः प्रकृतिश्चैव संस्कारो वासनेति च' ।

इत्यभिधानात् ॥ २० ॥

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।
तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ २१ ॥

स तया श्रद्धया युक्तस्तस्याऽराधनमीहते ।
लभते च ततः कामान् मयैव विहितान् हि तान् ॥ २२ ॥

यां यां ब्रह्मादिरूपां तनुम् । उक्तं च नारदीये—

'अन्तो ब्रह्मादिभक्तानां मद्भक्तानामनन्तता' ।

इति ।

'मुक्तश्च कां गतिं गच्छेन्मोक्षश्चैव किमात्मकः' ।

इत्यादेः परिहारसन्दर्भाच्च मोक्षधर्मेषु ।

'अवतारे महाविष्णोर्भक्तः कुत्र च मुच्यते' ।

इत्यादेश्च ब्रह्मवैवर्ते ॥ २१ ॥ २२ ॥

अन्तवत्तु फलं तेषां तद्भवत्यल्पमेधसाम् ।
देवान् देवयजो यान्ति मद्भक्ता यान्ति मामपि ॥ २३ ॥

अव्यक्तं व्यक्तिमापन्नं मन्यन्ते मामबुद्धयः ।
परं भावमजानन्तो ममाव्ययमनुत्तमम् ॥ २४ ॥

को विशेषस्तवान्येभ्य इत्यत आह **अव्यक्तमिति** । कार्यदेहादि-वर्जितम् । तद्वानिव प्रतीयस इत्यत आह **व्यक्तिमापन्नमिति** ॥ कार्य-देहाद्यापन्नम् । तच्चोक्तं— 'सदसतः परम्', 'न तस्य कार्यम्', 'अपाणि पादः' ।

'आनन्ददेहं पुरुषं मन्यन्ते गौणदैहिकम्'—

इत्यादौ । भावं याथार्थ्यम् । तथाऽब्रवीत् ।

'याथातथ्यमजानन्तः परं तस्य विमोहिताः' ।

इत्यादि ॥ २३ ॥ २४ ॥

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

अज्ञानं च मदिच्छयेत्याह **नाहमिति** । योगेन सामर्थ्योपायेन । मायया च । मयैव मूढो नाभिजानाति । तथा हि पाद्मे—

'आत्मनः प्रावृतिं चैव लोकचित्तस्य बन्धनम् ।
स्वसामर्थ्येन देव्या च कुरुते स महेश्वरः' ॥

इति च ॥ २५ ॥

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

न मां माया बध्नातीत्याह **वेदेति** ॥ न कश्चनातिसमर्थोऽपि स्वसामर्थ्यात् ॥ २६ ॥

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।
सर्वभूतानि संमोहं सर्गे यान्ति परन्तप ॥ २७ ॥

द्वन्द्वमोहेन सुखदुःखादिविषयमोहेन । इच्छाद्वेषयोः प्रवृद्धयोर्न हि किञ्चिज्ज्ञातुं शक्यम् । कारणान्तरमेतत् । सर्गे सर्गकाले आरभ्यैव । शरीरे हि सतीच्छादयः । पूर्वं त्वज्ञानमात्रम् ॥ २७ ॥

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः ॥ २८ ॥

विपरीताश्च केचित् सन्तीत्याह **येषामिति** ॥ २८ ॥

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये ।
ते ब्रह्म तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥ २९ ॥
साधिभूताधिदैवं मां साधियज्ञं च ये विदुः ।
प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः ॥ ३० ॥

'जरामरणमोक्षाय' इत्यन्यकामव्यावृत्त्यर्थं, मोक्षे रुक्तिस्तुत्यर्थं वा । न विधिः ।

'मुमुक्षोरमुमुक्षुस्तु वरो ह्येकान्तभक्तिभाक्' ।

इतीतरमतनिर्देशे । 'नात्यन्तिकं' इति च ।

'देवानां गुणलिङ्गनामानुश्राविककर्मणाम् ।
सत्व एवैकमनसो वृत्तिः स्वाभाविकी तु या ।
अनिमित्ता भगवति भक्तिः सिद्धेर्गरीयसी ।
जरयत्याशु या कोशं निगीर्णमनलो यथा' ॥

इति लक्षणाच्च भागवते । आह च —

'सर्ववेदास्तु देवार्थाः देवाः नारायणार्थकाः ।
नारायणस्तु मोक्षार्थो मोक्षो नान्यार्थ इष्यते ।

एवं मध्यमभक्तानामेकान्तानां न कस्यचित् ।
अर्थे नारायणो देवः सर्वमन्यत्तदर्थकम्' ॥

इति गीताकल्पे । 'त एव च विदुः । 'यमेवैष वृणुते' इति श्रुतेः ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीता-

भाष्ये सप्तमोऽध्यायः ॥ ७ ॥

॥ अथ अष्टमोऽध्यायः ॥

अर्जुन उवाच—

> किं तद्ब्रह्म किमध्यात्मं किं कर्म पुरुषोत्तम ।
> अधिभूतं च किं प्रोक्तमधिदैवं किमुच्यते ॥ १ ॥
> अधियज्ञः कथं कोऽत्र देहेऽस्मिन् मधुसूदन ।
> प्रयाणकाले च कथं ज्ञेयोऽसि नियतात्मभिः ॥ २ ॥

श्रीभगवानुवाच—

> अक्षरं ब्रह्म परमं स्वभावोऽध्यात्ममुच्यते ।
> भूतभावोद्भवकरो विसर्गः कर्मसञ्ज्ञितः ॥ ३ ॥

मरणकालकर्तव्यगत्याद्यस्मिन्नध्याय उपदिशति ।

परमक्षरं ब्रह्म । वेदादिशङ्काव्यावृत्त्यर्थमेतत् । आत्मन्यधि यत्तदध्यात्मम् । आत्माऽधिकारे यत्तदिति वा । तथा हि । जैवस्वभावः । स्वाख्यो भावः स्वभाव इति व्युत्पत्त्या जीवो वा स्वभावः सर्वदा अस्त्येवैकप्रकारेणेति भावः । अन्तःकरणादिव्यावृत्त्यर्थो भावशब्दः । न ह्येकप्रकारेण स्थितिरन्तःकरणादेः । विकारित्वात् । स्वशब्द ईश्वरव्यावृत्त्यर्थः ।

भूतानां जीवानां भावानां जडपदार्थानां चोद्भवकरीश्वरक्रिया विसर्गः । विशेषेण सर्जनं विसर्ग इत्यर्थः ॥ १ ॥ २ ॥ ३ ॥

> अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम् ।
> अधियज्ञोऽहमेवात्र देहे देहभृतां वर ॥ ४ ॥

भूतानि सशरीरान् जीवानधिकृत्य यत्तदधिभूतम् । क्षरो भावो विनाशी कार्यपदार्थः । अव्यक्तान्तर्भावेऽपि तस्याप्यन्यथाभावाख्यो विनाशोऽस्त्येव । तच्चोक्तम्—

'अव्यक्ते परमे व्योम्नि निष्क्रिये सम्प्रलीयते' ।

इति ।

'तस्मादव्यक्तमुत्पन्नं त्रिगुणं द्विजसत्तम' ।

इति च । 'विकारोऽव्यक्तजन्म हि' इति च स्कान्दे । पुरि शयनात्पुरुषो जीवः । स च सङ्कर्षणो ब्रह्मा वा । स सर्वदेवानधिकृत्य तत्पतिरित्यधिदैवतम् । देवाधिकारस्थ इति वा ।

सर्वयज्ञभोक्तृत्वादेरधियज्ञः । अन्योऽधियज्ञोऽग्न्यादिः प्रसिद्ध इति 'देहे' इति विशेषणम् । 'भोक्तारं यज्ञतपसाम्' 'त्रैविद्या माम्' । 'ये त्वन्यदेवताभक्ताः' । 'एतस्य वा अक्षरस्य प्रशासने गार्गि' । 'ददतो मनुष्याः प्रशंसन्ति यजमानं देवाः' इत्यादेः ।

'कुतो ह्यस्य ध्रुवः स्वर्गः कुतो नैश्रेयसं पदम् ।

इत्यादिपरिहाराच्च मोक्षधर्मे । भगवान् चेत्तद्भोक्तृत्वादेरधियज्ञत्वं सिद्धमिति कथमित्यस्य परिहारः पृथङ्न्नोक्तः । सर्वप्राणिदेहस्थरूपेण स अधियज्ञः ।

'अत्र' इति स्वदेहनिवृत्त्यर्थम् । न हि तत्रेश्वरस्य नियन्तृत्वं पृथगस्ति । नात्रोक्तं ब्रह्म भगवतोऽन्यत् । 'ते ब्रह्म' इत्युक्त्वा 'साधिभूताधिदैवं मां साधियज्ञं च ये विदुः' इति परामर्शात् । तस्यैव च प्रश्नात् । 'साधियज्ञं' इति भेदप्रतीतेः तन्निवृत्त्यर्थं 'अधियज्ञोऽहं' इत्युक्तम् । 'मां' इत्यभेदप्रसिद्धेः 'अक्षरं' इत्येवोक्तम् । आह च गीताकल्पे—

'देहस्थविष्णुरूपाणि अधियज्ञ इतीरितः ।
कर्मेश्वरस्य सृष्ट्यर्थं तच्चापीच्छाद्यमुच्यते ॥

अधिभूतं जडं प्रोक्तमध्यात्मं जीव उच्यते ।
हिरण्यगर्भोऽधिदैवं देवः सङ्कर्षणोऽपि वा ॥

ब्रह्म नारायणो देवः सर्वदेवेश्वरेश्वरः'। इति।

'यथा प्रतीतं वा सर्वमत्र नैव विरुध्यते' ॥

इति। स्कान्दे च—

'आत्माभिमानाधिकारस्थितमध्यात्ममुच्यते।

देहाद्बाह्यं विनाऽतीवबाह्यत्वादधिदैवतम्॥

देवाधिकारगं सर्वं महाभूतादिकारगम्।

तत्कारणं तथा कार्यमधिभूतं तदन्तिकात्' ॥

इति। महाकौर्मे च—

'अध्यात्मं देहपर्यन्तं केवलात्मोपकारकम्।

सदेहजीवभूतानि यत्तेषामुपकारकृत्॥

अधिभूतं तु मायान्तं देवानामधिदैवतम्॥'

इति ॥ ४ ॥

अन्तकाले च मामेव स्मरन् मुक्त्वा कलेवरम्।
यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥ ५ ॥

मद्भावं मयि सत्ताम्। निर्दुःखनिरतिशयानन्दात्मिकाम्।

तच्चोक्तम्—

'मुक्तानां च गतिर्ब्रह्मन् क्षेत्रज्ञ इति कल्पितः'।

इति मोक्षधर्मे ॥ ५ ॥

यं यं वाऽपि स्मरन् भावं त्यजत्यन्ते कलेवरम्।
तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

तस्मात्सर्वेषु कालेषु मामनुस्मर युध्य च।
मय्यर्पितमनोबुद्धिर्मामेवैष्यस्यसंशयः ॥ ७ ॥

स्मरन् पुरुषः त्यजतीति भिन्नकालीनत्वेऽप्यविरोध इति मन्दमतेः शङ्का मा भूदित्यन्त इति विशेषणम् । सुमतेः नैव शङ्काऽवकाशः । 'स्मरन् त्यजती'त्येककालीनत्वप्रतीतेः । दुर्मतेः दुःखान्न स्मरन् त्यजतीति शङ्का—

'त्यजन् देहं न कश्चित्तु मोहमाप्नोत्यसंशयम्' ।

इति स्कान्दे ।

'तस्य ह एतस्य हृदयस्याग्रं प्रद्योतते । तेन प्रद्योतनेन एष आत्मा निष्क्रामति' ॥ इति हि श्रुतिः । सदा तद्भावभावित इत्यन्तकालस्मरणोपायमाह । भावोन्तर्गतं मनः । तथाऽभिधानात् । भावितत्वमतिवासितत्वम् । 'भावना त्वतिवासना' इत्यभिधानात् ॥ ६ ॥ ७ ॥

अभ्यासयोगयुक्तेन चेतसा नान्यगामिना ।
परमं पुरुषं दिव्यं याति पार्थानुचिन्तयन् ॥ ८ ॥

सदा तद्भावभावितत्वं स्पष्टयति **अभ्यासेति** । अभ्यास एव योगो अभ्यासयोगः दिव्यं पुरुषं पुरिशयं पूर्णं च ।

'स वा अयं पुरुषः सर्वासु पूर्षु पुरिशयो
नैनेन किञ्चनानावृतं नैनेन किञ्चनासंवृतम्' ॥

इति श्रुतेः । दिव्यं सृष्ट्यादिक्रीडायुक्तम् । 'दिवु क्रीडा' इति धातोः ॥८॥

कविं पुराणमनुशासितारमणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपमादित्यवर्णं तमसः परस्तात् ॥ ९ ॥

ध्येयमाह **कविमिति** । कविं सर्वज्ञं 'यः सर्वज्ञः' इति श्रुतेः । 'स्वं कविः सर्ववेदनात्' इति च ब्राह्मे । धातारं धारणपोषणकर्तारम् । डुधाञ् धारणपोषणयोः इति धातोः ।

'धाता विधाता परमोत संदृक्' ।

इति च श्रुतिः । 'ब्रह्मा स्थाणुः' इत्यारभ्य 'तस्य प्रसादादिच्छन्ति तदादिष्टफलां गतिं' इति च मोक्षधर्मे । 'तमसोऽव्यक्तात् परतः स्थितम्' ॥ **तमसः परस्तात् इति** ॥ 'अव्यक्तं वै तमः' । 'परस्तात् हि स ततः' इति पिप्पलादशाखायाम् ।

'मृत्युर्वा व तमो मृत्युर्वै तमो ज्योतिरमृतम्' ।

इति श्रुतेः ॥ ९ ॥

प्रयाणकाले मनसाऽचलेन भक्त्या युक्तो योगबलेन चैव ।
भ्रुवोर्मध्ये प्राणमावेश्य सम्यक् सततं परं पुरुषमुपैति दिव्यम्॥ १० ॥

वायुजयादियोगयुक्तानां मृतिकाले कर्तव्यमाह विशेषतः **प्रयाणकाल इति** ॥ वायुजयादिरहितानामपि ज्ञानभक्तिवैराग्यादिसम्पूर्णानां भवत्येव मुक्तिः । तद्वतां त्वीषज्ज्ञानाद्यसम्पूर्णानामपि निपुणानां तद्बलात् कथञ्चिद्भवतीति विशेषः । उक्तं च भागवते—

'पानेन ते देवकथासुधायाः प्रवृद्धभक्त्या विशदाशया ये ।
वैराग्यसारं प्रतिलभ्य बोधं यथाऽञ्जसा त्वापुरकुण्ठधिष्ण्यम् ॥
तथाऽपरे त्वात्मसमाधियोगबलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति तेषां श्रमः स्यान्न तु सेवया ते ॥'

इति ।

'ये तु तद्भाविता लोका एकान्तित्वं समाश्रिताः ।
एतदभ्यधिकं तेषां तत्तेजः प्रविशन्त्युत ॥''

इति मोक्षधर्मे ।

'सम्पूर्णानां भवेन्मोक्षो विरक्तिज्ञानभक्तिभिः ।
नियमेन तथाऽपीरजयादियुतयोगिनाम् ॥
वश्यत्वान्मनसस्त्वीषत् पूर्वमप्याप्यते ध्रुवम् ॥''

इति च व्यासयोगे ॥ १० ॥

यदक्षरं वेदविदो वदन्ति विशन्ति यद्यतयो वीतरागाः ।
यदिच्छन्तो ब्रह्मचर्यं चरन्ति तत्ते पदं संग्रहेण प्रवक्ष्ये ॥ ११ ॥

तदेव ध्येयं प्रपञ्चयति **यदक्षरमित्यादिना** । प्राप्यते मुमुक्षुभिरिति पदं 'पद गतौ' इति धातोः । 'तद्विष्णोः परमं पदं' इति च श्रुतेश्च ।

'गीयसे पदमित्येव मुनिभिः पद्यसे यतः ।'

इति वचनान्नारदीये ॥ ११ ॥

सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
मूर्ध्न्याधायाऽत्मनः प्राणमास्थितो योगधारणाम् ॥ १२ ॥
ओमित्येकाक्षरं ब्रह्म व्याहरन् मामनुस्मरन् ।
यः प्रयाति त्यजन् देहं स याति परमां गतिम् ॥ १३ ॥

ब्रह्मनाडीं विना यद्यन्यत्र गच्छति तर्हि विना मोक्षं स्थानान्तरं प्राप्नोतीति सर्वद्वाराणि संयम्य ।

'निर्गच्छन् चक्षुषा सूर्यं दिशः श्रोत्रेण चैव हि' ।

इत्यादिवचनात् व्यासयोगे मोक्षधर्मे च । हृदि नारायणे ।

'ह्रियते त्वया जगद्यस्मात् हृदित्येव प्रभाषसे ।' इति पाद्मे ।

न हि मूर्धनि प्राणे स्थिते हृदि मनसः स्थितिः सम्भवति ।

'यत्र प्राणो मनस्तत्र तत्र जीवः परस्तथा' ।

इति व्यासयोगे । योगधारणामास्थितः योगभरण एवाभियुक्त इत्यर्थः ॥ १२ ॥ १३ ॥

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।
अस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ १४ ॥

नित्ययुक्तस्य नित्योपायवतः । योगिनः परिपूर्णयोगस्य ॥ १४ ॥

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।
नाऽऽप्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥ १५ ॥

तत्प्राप्तिं स्तौति **मां इति** । परमां सिद्धिं गता इति हि तत्र हेतुः ॥ १५ ॥

आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन ।
मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते ॥ १६ ॥

महामेरुस्थब्रह्मसदनमारभ्य न पुनरावृत्तिः । तच्चोक्तं नारायण-गोपालकल्पे—

'आमेरुब्रह्मसदनादाजनान्न जनिर्भुवि ।
तथाऽप्यभावस्सर्वत्र प्राप्यैव वसुदेवजम्' ॥

इति ॥ १६ ॥

सहस्रयुगपर्यन्तमहर्यद्ब्रह्मणो विदुः ।
रात्रिं युगसहस्रां तां तेऽहोरात्रविदो जनाः ॥ १७ ॥

अव्यक्ताद्व्यक्तयः सर्वाः प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते तत्रैवाव्यक्तसंज्ञके ॥ १८ ॥

भूतग्रामः स एवायं भूत्वा भूत्वा प्रलीयते ।
रात्र्यागमेऽवशः पार्थ प्रभवत्यहरागमे ॥ १९ ॥

परस्तस्मात्तु भावोऽन्यो व्यक्तोऽव्यक्तात्सनातनः ।
यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति ॥ २० ॥

मां प्राप्य न पुनरावृत्तिरिति स्थापयितुमव्यक्ताख्यात्मसामर्थ्यं दर्शयितुं प्रलयादि दर्शयति **सहस्रयुगेत्यादिना** । सहस्रशब्दोऽनेकवाची । ब्रह्म

परम् । 'सा विश्वरूपस्य रजनी' इति श्रुतिः । द्विपरार्धप्रलय एवात्र विवक्षितः । अव्यक्ताद्व्यक्तयः सर्वाः' इत्युक्तेः । उक्तं च महाकौर्मे—

'अनेकयुगपर्यन्तमहर्विष्णोस्तथा निशा ।
रात्र्यादौ लीयते सर्वमहरादौ तु जायते' ।

इति । 'यः स सर्वेषु भूतेषु' इति वाक्यशेषाच्च ॥ १७॥१८॥१९॥२० ॥

अव्यक्तोऽक्षर इत्युक्तः तामाहुः परमां गतिम् ।
यं प्राप्य न निवर्तन्ते तद्धाम परमं मम ॥ २१ ॥

अव्यक्तो भगवान् । 'यं प्राप्य न निवर्तन्ते' इति 'मामुपेत्य' इत्यस्य परामर्शात् । 'अव्यक्तं परमं विष्णुं' इति प्रयोगाच्च गारुडे । धाम स्वरूपम् । तेजः स्वरूपम् ।

'तेजः स्वरूपं च गृहं प्राज्ञैर्धामेति गीयते ।'

इत्यभिधानात् ॥ २१ ॥

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया ।
यस्यान्तःस्थानि भूतानि येन सर्वमिदं ततम् ॥ २२ ॥

परमसाधनमाह **पुरुष इति** ॥ २२ ॥

यत्र काले त्वनावृत्तिमावृत्तिं चैव योगिनः ।
प्रयाता यान्ति तं कालं वक्ष्यामि भरतर्षभ ॥ २३ ॥

यत्कालाद्यभिमानिदेवतागता आवृत्त्यनावृत्ती गच्छन्ति ता आह **यत्रेत्यादिना** ॥ काल इत्युपलक्षणम् । अग्न्यादेरपि वक्ष्यमाणत्वात् ॥ २३ ॥

अग्निर्ज्योतिरहः शुक्लः षण्मासा उत्तरायणम् ।
तत्र प्रयाता गच्छन्ति ब्रह्म ब्रह्मविदो जनाः ॥ २४ ॥

धूमो रात्रिस्तथा कृष्णः षण्मासा दक्षिणायनम् ।
तत्र चान्द्रमसं ज्योतिर्योगी प्राप्य निवर्तते ॥ २५ ॥

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।
एकया यात्यनावृत्तिमन्ययाऽऽवर्तते पुनः ॥ २६ ॥

ज्योतिः अर्चिः । 'ते अर्चिषमभिसंभवन्ति' इति हि श्रुतिः । तथा च नारदीये— 'अग्निं प्राप्य ततश्चार्चिः ततश्चाप्यहरादिकम्' इति । अभिमानिदेवताश्चाग्न्यादयः । कथमन्यथा 'अह्न आपूर्यमाणपक्ष' इति युज्यते ।

'दिवादिदेवताभिस्तु पूजितो ब्रह्म याति हि ।'

इति ब्राह्मे । मासाभिमानिन्यो अयनाभिमानी च पृथक् । तच्चोक्तं गारुडे—

'पूजितस्त्वयनेनासौ मासैः परिवृतेन हि ।'

इति । अहरभिजिता शुक्लं पौर्णमास्या अयनं विषुवा सह । तच्चोक्तं ब्रह्मवैवर्ते—

'साह्ना मध्यन्दिनेनाथ शुक्लेन च सपूर्णिमा ।
सविष्वा चायनेनासौ पूजितः केशवं व्रजेत् ॥'

इति ॥ २४ ॥ २५ ॥ २६ ॥

नैते सृती पार्थ जानन् योगी मुह्यति कश्चन ।
तस्मात् सर्वेषु कालेषु योगयुक्तो भवार्जुन ॥ २७ ॥

वेदेषु यज्ञेषु तपस्सु चैव दानेषु यत्पुण्यफलं प्रदिष्टम् ।
अत्येति तत्सर्वमिदं विदित्वा योगी परं स्थानमुपैति चाऽद्यम् ॥ २८ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे अक्षरपरब्रह्मयोगो नाम अष्टमोऽध्यायः ॥ ८ ॥

एते सृती सोपाये ज्ञात्वाऽनुष्ठाय न मुह्यति । तच्चाह स्कान्दे—

'सृती ज्ञात्वा च सोपाये अनुष्ठाय च साधनम् ।

न कश्चित् मोहमाप्नोति न चान्या तत्र वै गतिः ॥'

इति ॥ २७ ॥ २८ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये अष्टमोऽध्यायः ॥ ८ ॥

॥ अथ नवमोऽध्यायः ॥

श्रीभगवानुवाच —

इदं तु ते गुह्यतमं प्रवक्ष्याम्यनसूयवे ।
ज्ञानं विज्ञानसहितं यज्ज्ञात्वा मोक्ष्यसेऽशुभात् ॥ १ ॥

राजविद्या राजगुह्यं पवित्रमिदमुत्तमम् ।
प्रत्यक्षावगमं धर्म्यं सुसुखं कर्तुमव्ययम् ॥ २ ॥

अश्रद्धधानाः पुरुषा धर्मस्यास्य परन्तप ।
अप्राप्य मां निवर्तन्ते मृत्युसंसारवर्त्मनि ॥ ३ ॥

सप्तमाध्यायोक्तं स्पष्टयत्यस्मिन्नध्याये । राजविद्या प्रधानविद्या । प्रत्यक्षं ब्रह्मावगम्यते येन तत् प्रत्यक्षावगमम् । अक्षेष्विन्द्रियेषु प्रति प्रति स्थित इति प्रत्यक्षः । तथा च श्रुतिः— 'यः प्राणे तिष्ठन् प्राणादन्तरो यं प्राणो न वेद यस्य प्राणः शरीरम् । यः प्राणमन्तरो यमयत्येष त आत्माऽन्तर्याम्यमृतः' । 'यो वाचि तिष्ठन्', 'यः चक्षुषि तिष्ठन्' इत्यादेः । 'य एषोऽन्तरक्षिणि पुरुषो दृश्यते' इति च । 'अङ्गुष्ठमात्रः पुरुषः अङ्गुष्ठं च समाश्रितः' इति च । 'त्वं मनस्त्वं चन्द्रमास्त्वं चक्षुरादित्यः' इत्यादेश्च मोक्षधर्मे । 'स प्रत्यक्षः प्रति प्रति हि सोऽक्षेष्वक्षवान् भवति य एवं विद्वान् प्रत्यक्षं वेद' इति सामवेदे बाभ्रव्यशाखायाम् । धर्मो भगवान् । तद्विषयं धर्म्यम् । सर्वं जगद्धत्त इति धर्मः । 'पृथिवी धर्ममूर्धनि' इति च प्रयोगान्मोक्षधर्मे । 'भारभृत् कथितो योगी' इति च । 'भर्ता सन् भ्रियमाणो बिभर्ति' इति च श्रुतिः । 'धर्मो वेदमग्र आसीन्न पृथिवी न वायुर्नाकाशो न ब्रह्मा न रुद्रो न देवा न ऋषयः सोऽध्यायत्' इति च सामवेदशाखायाम् । ॥ १ ॥ २ ॥ ३ ॥

मया ततमिदं सर्वं जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ४ ॥

प्रत्यक्षावगमशब्देन परोक्षज्ञानसाधनत्वमुक्तम् । तज्ज्ञानाद्याह **मयेति** । तर्हि किमिति न दृश्यत इत्यत आह **अव्यक्तमूर्तिनेति** ॥ ४ ॥

न च मत्स्थानि भूतानि पश्य मे योगमैश्वरम् ।
भूतभृन्न च भूतस्थो ममाऽऽत्मा भूतभावनः ॥ ५ ॥

मत्स्थत्वेऽपि यथा पृथिव्यां स्पृष्ट्वा स्थितानि न तथा मयीत्याह **न चेति** ।

'न दृश्यश्चक्षुषा चासौ न स्पृश्यः स्पर्शनेन च' ।

इति हि मोक्षधर्मे । 'संज्ञासंज्ञ' इति च । ममाऽऽत्मा देह एव भूतभावनः ।

'महाविभूतेर्माहात्म्यशरीर' इति हि मोक्षधर्मे ॥ ५ ॥

यथाऽऽकाशस्थितो नित्यं वायुः सर्वत्रगो महान् ।
तथा सर्वाणि भूतानि मत्स्थानीत्युपधारय ॥ ६ ॥

'मत्स्थानि', 'न च मत्स्थानि' इत्यत्र दृष्टान्तमाह— **यथाऽऽकाशस्थित इति** । न हि आकाशस्थितो वायुः स्पर्शाद्याप्नोति ॥ ६ ॥

सर्वभूतानि कौन्तेय प्रकृतिं यान्ति मामिकाम् ।
कल्पक्षये पुनस्तानि कल्पादौ विसृजाम्यहम् ॥ ७ ॥

ज्ञानप्रदर्शनार्थं प्रलयादि प्रपञ्चयति **सर्वभूतानीत्यादिना** ॥ ७ ॥

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ॥ ८ ॥

प्रकृत्यवष्टम्भस्तु यथा कश्चित् समर्थोऽपि पादेन गन्तुं लीलया दण्डमवष्टभ्य गच्छति । 'सर्वभूतगुणैर्युक्तं नैवं त्वं ज्ञातुमर्हसि' इति ।

'सर्वभूतगुणैर्युक्तं दैवं मां ज्ञातुमर्हसि'

इति च मोक्षधर्मे ।

'विदित्वा सप्त सूक्ष्माणि षडङ्गं च महेश्वरम् ।
प्रधानविनियोगस्थः परं ब्रह्माधिगच्छति' ॥

इति च ।

'न कुत्रचित् शक्तिरनन्तरूपा विहन्यते तस्य महेश्वरस्य ।
तथापि मायामधिरुह्य देवः प्रवर्तते सृष्टिविलापनेषु' ॥

इति ऋग्वेदखिलेषु ।

'मय्यनन्तगुणेऽनन्ते गुणतोऽनन्तविग्रहे' ।

इति भागवते ।

'अथ कस्मादुच्यते परं ब्रह्मेति, बृंहति बृहयति' ।

इति च अथर्वणे ।

'पराऽस्य शक्तिर्विविधैव श्रूयते' इति च ।
'विष्णोर्नु कं वीर्याणि प्रवोचं यः पार्थिवानि विममे रजांसि ।'
'न ते विष्णो जायमानो न जातो देव महिम्नः परमन्तमाप ।'

इत्यादेश्च ।

प्रकृतेर्वशादवशम् ।

'त्वमेवैतत्सर्जने सर्वकर्मण्यनन्तशक्तोऽपि स्वमाययैव ।
मायावशं चावशं लोकमेतत् तस्मात् स्रक्ष्यस्यत्सि पासीश विष्णो ।'

इति गौतमखिलेषु ॥ ८ ॥

न च मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीनवदासीनमसक्तं तेषु कर्मसु ॥ ९ ॥

उदासीनवत् । न तु उदासीनः । तदर्थमाह — **असक्तमिति** । 'अवाक्यनादर' इति श्रुतिः ।

'द्रव्यं कर्म च कालश्च स्वभावो जीव एव च ।
यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया' ॥

इति भागवते ।

यस्यासक्त्यैव सर्वकर्मशक्तिः कुतस्तस्य सर्वकर्मबन्ध इति भावः । 'न कर्मणा वर्धते नो कनीयान्' इति हि श्रुतिः । यः कर्माणि नियामयति कथं च तं कर्म बध्नाति ॥ ९ ॥

मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम् ।
हेतुनाऽनेन कौन्तेय जगद्विपरिवर्तते ॥ १० ॥

उदासीनवदिति चेत् स्वयमेव प्रकृतिः सूयत इत्यत आह **मयेति** । प्रकृतिसूतिद्रष्टा कर्ता अहमेवेत्यर्थः । तथा च श्रुतिः—

'यतः प्रसूता जगतः प्रसूती तोयेन जीवान् व्यससर्ज भूम्याम्' ।

इति ॥ १० ॥

अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम् ।
परं भावमजानन्तो मम भूतमहेश्वरम् ॥ ११ ॥

तर्हि केचित्कथं त्वामवजानन्ति । का च तेषां गतिरित्यत आह **अवजानन्ति इत्यादिना** ॥ मानुषीं तनुं मूढानां मानुषवत् प्रतीतां तनुम् । न तु मनुष्यरूपाम् । उक्तं च मोक्षधर्मे—

'यत्किञ्चिदिह लोकेऽस्मिन् देहबद्धं विशां पते ।
सर्वं पञ्चभिराविष्टं भूतैरीश्वरबुद्धिजैः ।
ईश्वरो हि जगत्स्रष्टा प्रभुर्नारायणो विराट् ।
भूतान्तरात्मा वरदस्सगुणो निर्गुणोऽपि च ।
भूतप्रलयमव्यक्तं शुश्रूषुर्नृपसत्तम' ॥

इति । अवतारप्रसङ्गे चैतदुक्तम् । अतो नावताराः पृथक् शङ्क्याः ।

'रूपाण्यनेकान्यसृजत् प्रादुर्भावभवाय सः ।
वाराहं नारसिंहं च वामनं मानुषं तथा' ॥

इति । तत्रैव प्रथमसर्गकाल एवावताररूपविभक्त्युक्तेश्च । अतो न तेषां मानुषत्वादिर्विना भ्रान्तिम् । भूतं महदीश्वरं चेति भूतमहेश्वरम् । तथा हि बाभ्रव्यशाखायाम् —

'अनाद्यनन्तं परिपूर्णरूपमीशं वराणामपि देववीर्यम्' ।

इति । 'अस्य महतो भूतस्य निश्वसितं' इति च ।

'ब्रह्मपुरोहित ब्रह्मकायिक महाराजिक' ।

इति च मोक्षधर्मे ॥ ११ ॥

मोघाशा मोघकर्माणो मोघज्ञाना विचेतसः ।
राक्षसीमासुरीं चैव प्रकृतिं मोहिनीं श्रिताः ॥ १२ ॥

तेषां फलमाह — **मोघाशा इति** । वृथाशाः । भगवद्द्वेषिभिः आशासितं न किञ्चिदाप्यते । यज्ञादिकर्माणि च वृथैव तेषाम् । ज्ञानं च । केनापि ब्रह्मरुद्रादिभक्त्याद्युपायेन न कश्चित् पुरुषार्थ आमुष्मिकः तैराप्यत इत्यर्थः । वक्ष्यति च । 'तानहं द्विषतः क्रूरान्' इत्यादि । मोक्षधर्मे च—

'कर्मणा मनसा वाचा यो द्विष्यात् विष्णुमव्ययम् ।
मज्जन्ति पितरस्तस्य नरके शाश्वतीस्समाः ।

यो द्विष्यात् विबुधश्रेष्ठं देवं नारायणं हरिम् ।
कथं स न भवेत् द्वेष्यः आलोकान्तस्य कस्यचित्' ॥

इति ।

सर्वोत्कृष्टे ज्ञानभक्ती हि यस्य नारायणे पुष्करविष्टराद्ये ।
सर्वावमे द्वेषयुतश्च तस्मिन् भ्रूणानन्तघ्नोऽस्य समो न चैव ॥

इति सामवेदे शाण्डिल्यशाखायाम् । 'द्वेषाच्चैद्यादयो नृपाः' ।

वैरेण यं नृपतयः शिशुपालपौण्ड्रसाल्वादयो गतिविलासविलोकनाद्यैः ।
ध्यायन्त आकृतधियः शयनासनादौ तत्साम्यमीयुरनुरक्तधियः पुनः किम्' ॥

इति भागवते ॥

भक्तप्रियत्वज्ञापनार्थं नित्यध्यानस्तुत्यर्थं च स्वभक्तस्य कदाचित् शापबलात् द्वेषिणोऽपि भक्तिफलमेव भगवान् ददातीति । भक्ता एव हि पूर्वं शिशुपालादयः । शापबलाद्द्वेषिणः । तत्प्रश्नपूर्वं पार्षदत्वशापादिकथनाच्चैतज्ज्ञायते । अन्यथा किमिति तदप्रस्तुतमुच्यते । भगवतः साम्यकथनं तु द्वेषिणामपि द्वेषमनिरूप्य पूर्वतनभक्तिफलमेव ददातीति ज्ञापयितुम् । 'न मे भक्तः प्रणश्यति' इति वक्ष्यति । न च भावो भवकारणं इत्यादिविरोधः । द्वेषभाविनां द्वेष एव भवतीति हि युक्तम् । अन्यथा गुरुद्वेषिणामपि गुरुत्वं भवतीत्याद्यनिष्टमापद्येत । न चाकृतधीत्वेऽविशेषः । तेषामेव हिरण्यकशिप्वादीनां पापप्रतीतेः ।

'हिरण्यकशिपुश्चापि भगवन्निन्दया तमः ।
विविक्षुरत्यगात् सूनोः प्रह्लादस्यानुभावतः' ॥

इति । 'यदनिन्दत् पिता मह्यं' इत्यारभ्य 'तस्मात् पिता मे पूयेत दुरन्तात् दुस्तरादघात्' इति प्रह्लादेन भगवतो वरयाचनाच्च । बहुषु ग्रन्थेषु च निषेधः, कुत्रचिदेव तदुक्तिरिति विशेषः । यस्मिन् तदुच्यते तत्रैव निषेध उक्तः । महातात्पर्यविरोधश्चोक्तः पुरस्तात् । अयुक्तिमद्भ्यो युक्तिमन्त्येव बलवन्ति

वाक्यानि । युक्तयश्चोक्ता अन्येषाम् । न चैषां काचित् गतिः । साम्येऽपि वाक्ययोः लोकानुकूलाननुकूलयोर्लोकानुकूलमेव बलवत् । लोकानुकूलं च भक्तप्रियत्वं नेतरत् । उक्तं च तेषां पूर्वं भक्तत्वम् —

'मन्ये सुरान् भागवतान् त्र्यधीशे संरंभमार्गाभिनिविष्टचित्तान्' ।

इत्यादि । अतो न भगवद्द्वेषिणां काचित् गतिरिति सिद्धम् । द्वेषकारणमाह राक्षसीति ॥ १२ ॥

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥ १३ ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ॥ १४ ॥

नेतरे द्विषन्तीति दर्शयितुं देवानाह **महात्मान इति** ॥ १३ ॥ १४ ॥

ज्ञानयज्ञेन चाप्यन्ये यजन्तो मामुपासते ।
एकत्वेन पृथक्त्वेन बहुधा विश्वतो मुखम् ॥ १५ ॥

सर्वत्रैक एव नारायणः स्थित इत्येकत्वेन । पृथक्त्वेन सर्वतो वैलक्षण्येन । बहुधा हि तस्य रूपमाभाति । 'शुक्लमिव लोहितमिव अथो नीलमथोऽर्जुनम्' ॥ इति सनत्सुजाते । 'देवमेवापरे' इत्युक्तप्रकारेण बहवो वा बहुधा ॥ १५ ॥

अहं क्रतुरहं यज्ञः स्वधाऽहमहमौषधम् ।
मन्त्रोऽहमहमेवाज्यमहमग्निरहं हुतम् ॥ १६ ॥

पिताऽहमस्य जगतो माता धाता पितामहः ।
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च ॥ १७ ॥

प्रतिज्ञातं विज्ञानमाह **अहं क्रतुरित्यादिना** ॥ क्रतवोऽग्निष्टोमादयः । यज्ञः देवतामुद्दिश्य द्रव्यपरित्यागः ।

'उद्दिश्य देवान् द्रव्याणां त्यागो यज्ञ इतीरितः' ।

इत्यभिधानात् ॥ १६ ॥ १७ ॥

गतिर्भर्ता प्रभुस्साक्षी निवासः शरणं सुहृत् ।
प्रभवः प्रलयस्स्थानं निधानं बीजमव्ययम् ॥ १८ ॥

गम्यते मुमुक्षुभिरिति गतिः । तथा हि सामवेदे वसिष्ठशाखायाम्— 'अथ कस्मादुच्यते गतिरिति ब्रह्मैव गतिरिति तद्धि गम्यते पापविमुक्तैः' इति । साक्षादीक्षत इति साक्षी । तथा हि बाष्कलशाखायाम् —
'स साक्षादिदमद्राक्षीत् , यदद्राक्षीत् तत् साक्षिणः साक्षित्वम् ' इति । शरणमाश्रयः संसारभीतस्य । परं परायणं इत्याद्युक्तम् ।

'नारायणं महाज्ञेयं विश्वात्मानं परायणम्' ।

इति च । संहारकाले प्रकृत्या जगदत्र निर्धीयत इति निधानम् । तथा हि ऋग्वेदखिलेषु —

'अपश्यमप्यये मायया विश्वकर्मण्यदो जगन्निहितं शुभ्रचक्षुः' ।

इति ॥ १८ ॥

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

सत् कार्यम् । असत् कारणम् ।

'सदभिव्यक्तरूपत्वात् कार्यमित्युच्यते बुधैः ।
असदव्यक्तरूपत्वात् कारणं चापि शब्दितम्' ॥

इति ह्यभिधानम् । 'असच्च सच्चैव यद्, विश्वं सदसतः परं' इति च भारते ॥ १९ ॥

त्रैविद्या मां सोमपाः पूतपापा यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।
ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्यान् दिवि देवभोगान् ॥ २० ॥
ते तं भुक्त्वा स्वर्गलोकं विशालं क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्ना गतागतं कामकामा लभन्ते ॥ २१ ॥

तथापि मद्भजनमेवान्यदेवताभजनाद्वरमिति दर्शयति त्रैविद्या इत्यादिना ॥ २० ॥ २१ ॥

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

अनन्या अन्यदचिन्तयित्वा । तथा हि गौतमखिलेषु—
'सर्वं परित्यज्य मनोगतं यद्विना देवं केवलं शुद्धमाद्यम् ।
ये चिन्तयन्तीह तमेव धीरा अनन्यास्ते देवमेवाविशन्ति ॥'
इति ।

'कामं कालेन महतैकान्तित्वात् समाहितैः ।
शक्यो द्रष्टुं स भगवान् प्रभासंदृश्यमण्डलः ॥'

इति मोक्षधर्मे । नित्यमभितः सर्वतो युक्तानाम् ॥ २२ ॥

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

तर्ह्यहं क्रतुरित्याद्यसत्यमित्यत आह येऽपीति ॥ २३ ॥

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

कारणमाहाविधिपूर्वकत्वे अहं हीति ॥ २४ ॥

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यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि माम् ॥ २५ ॥

फलं विविच्याह— **'यान्तीति'** ॥ २५ ॥

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ २६ ॥

दुर्बलैस्त्वं पूजयितुमशक्यो महत्त्वादित्याशङ्क्याह **पत्रमिति** । न स्वविहितपत्रादि । तस्यापराधत्वोक्तेर्वाराहादौ । भक्त्यैवाहं तृप्य इति भावः ।

'भक्तप्रियं सकललोकनमस्कृतं च' इति भारते ।

'एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः ।
एकान्तभक्तिर्गोविन्दे यत् सर्वत्रात्मदर्शनम्' ॥ २६ ॥

यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।
यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ २७ ॥

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।
संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ २८ ॥

अतो यत् करोषि ॥ २७ ॥ २८ ॥

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥

तर्हि स्नेहादिमत्त्वादल्पभक्तस्यापि कस्यचित् बहुफलं ददासि । विपरीतस्यापि कस्यचित् विपरीतमित्यत आह **समोऽहमिति** ॥ तर्हि न भक्तिप्रयोजनमित्यत आह **ये भजन्तीति** ॥ **मयि ते तेषु चाप्यहमिति** । मम ते वशाः तेषामहं वश इति । उक्तं च पैङ्गिखिलेषु—

'ये वै भजन्ते परमं पुमांसं तेषां वशस्स तु ते मद्वशाश्च'

इति । तद्वशा एव ते सर्वदा । तथाऽपि बुद्धिपूर्वाबुद्धिपूर्वकत्वेन भेदः । उद्धवादिवत् शिशुपालादिवच्च । तच्चोक्तं तत्रैव—

'अबुद्धिपूर्वाद्यो वशस्तस्य ध्यानात् पुनर्वशो भवते बुद्धिपूर्वम्'

इति ॥ २९ ॥

अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग् व्यवसितो हि सः ॥ ३० ॥

न भवत्येव प्रायस्तद्भक्तः सुदुराचारः । तथापि बहुपुण्येन यदि कथञ्चित् भवति तर्हि साधुरेव स मन्तव्यः ॥ ३० ॥

'स शठमतिरुपयाति योऽर्थतृष्णां तमधमचेष्टमवैहि नास्य भक्तिः ।'

इति श्रीविष्णुपुराणे ।

'सा श्रद्दधानस्य विवर्धमाना विरक्तिमन्यत्र करोति पुंसः' इति च ।

'वेदास्त्वधीता मम लोकनाथ तप्तं तपो नानृतमुक्तपूर्वम् ।
पूजां गुरूणां सततं करोमि परस्य गुह्यं न च भिन्नपूर्वम् ।
गुप्तानि चत्वारि यथाऽऽगमं मे शत्रौ च मित्रे च समोऽस्मि नित्यम् ।
तं चापि देवं शरणं प्रपन्न एकान्तभावेन भजाम्यजस्रम् ।
एतैरुपायैः परिशुद्धसत्वः कस्मान्न पश्येयमनन्तमेनम् ॥'

इति मोक्षधर्मे । आचारस्य ज्ञानसाधनत्वोक्तेश्च ज्ञानाभावे सम्यग्भक्त्यभावात् । तथा हि गौतमखिलेषु—

'विना ज्ञानं कुतो भक्तिः कुतो भक्तिं विना च तत्' इति ।

'भक्तिः परे स्वेऽनुभवो विरक्तिरन्यत्र चैतत् त्रिकमेककालम् ।'

इति च भागवते ॥ ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये

नवमोऽध्यायः ॥ ९ ॥

॥ अथ दशमोऽध्यायः ॥

उपासनार्थं विभूतीर्विशेषकारणत्वं च केषाञ्चिदनेनाध्यायेनाह ॥

श्रीभगवानुवाच--

भूय एव महाबाहो शृणु मे परमं वचः ।
यत्तेऽहं प्रियमाणाय वक्ष्यामि हितकाम्यया ॥ १ ॥

प्रियमाणाय श्रुत्वा सन्तोषं प्राप्नुवते ॥ १ ॥

न मे विदुस्सुरगणाः प्रभवं न महर्षयः ।
अहमादिर्हि देवानां महर्षीणां च सर्वशः ॥ २ ॥

प्रभवं प्रभावम् । मदीयां जगदुत्पत्तिं वा । तद्वशत्वाचस्येत्युच्यते । यद्यस्ति तर्हि देवादयोऽपि जानन्ति सर्वज्ञत्वादतो नास्तीति भावः । 'अहमादिर्हि' इति तु उत्पत्तिरपि यस्य वशा कुतस्तस्य जनिरिति ज्ञापनार्थम् । 'अहं सर्वस्य जगतः प्रभवः प्रलयः' इति चोक्तम् । उक्तं चैतत्सर्वमन्यत्रापि--

'को अद्धा वेद क इह प्रावोचत् कुत आजाता कुत इयं विसृष्टिः ।
अर्वाग् देवा अस्य विसर्जनेन अथ को वेद यत आ बभूव ॥ इति ।
'न तत्प्रभावं ऋषयश्च देवा विदुः कुतोऽन्येऽल्पधृतिप्रमाणाः ।'

इति ऋग्वेदखिलेषु । अन्यस्त्वर्थो 'यो मामज' इति वाक्यादेव ज्ञायते ॥२॥

यो मामजमनादिं च वेत्ति लोकमहेश्वरम् ।
असंमूढः स मर्त्येषु सर्वपापैः प्रमुच्यते ॥ ३ ॥

अनः चेष्टयिता आदिश्च सर्वस्य इति 'अनादिः' । अजत्वेन सिद्धेः इतरस्य ॥ ३ ॥

बुद्धिर्ज्ञानमसंमोहः क्षमा सत्यं दमः शमः ।
सुखं दुःखं भवो भावो भयं चाभयमेव च ॥ ४ ॥

अहिंसा समता तुष्टिस्तपो दानं यशोऽयशः ।
भवन्ति भावा भूतानां मत्त एव पृथग्विधाः ॥ ५ ॥

तत्प्रथयति **बुद्धिरित्यादिना ।** कार्याकार्यविनिश्चयो बुद्धिः । ज्ञानं प्रतीतिः ।

'ज्ञानं प्रतीतिर्बुद्धिस्तु कार्याकार्यविनिश्चयः' ।

इति ह्यभिधानम् । दम इन्द्रियनिग्रहः । शमः परमात्मनि निष्ठा ।

'शमो मन्निष्ठता बुद्धेः दम इन्द्रियनिग्रहः ।

इति भागवते । तुष्टिरलम्बुद्धिः । 'अलम्बुद्धिस्तथा तुष्टिः' इत्यभिधानात् ॥ ४ ॥ ५ ॥

महर्षयस्सप्तपूर्वे चत्वारो मनवस्तथा ।
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः ॥ ६ ॥
एतां विभूतिं योगं च मम यो वेत्ति तत्वतः ।
सोऽविकम्पेन योगेन युज्यते नात्र संशयः ॥ ७ ॥

पूर्वे सप्तर्षयः—

'मरीचिरत्र्यङ्गिरसौ पुलस्त्यः पुलहः क्रतुः ।
वशिष्ठश्च महातेजाः' ।

इति मोक्षधर्मोक्ताः । ते हि सर्वपुराणेषूच्यन्ते । चत्वारः प्रथमाः स्वायम्भुवाद्याः । तेषां हि इमाः प्रजाः । न हि भविष्यतां इमाः प्रजा इति युक्तम् । विभागः प्राधान्यं च प्राथमिकत्वादेव भवति । गौतमखिलेषु चोक्तम्—

'स्वायंभुवं रोचिषं रैवतं च तथोत्तमम् । वेद यः स प्रजावान्' इति । पूर्वेभ्यो ह्युत्तरा जायन्त इत्येषां प्राधान्यम् । अजातेषु ज्यैष्ठ्यम् । तापसस्य भगवद्‍वतारत्वादनुक्तिः । तच्च भागवते प्रसिद्धम् । मानसत्वं च सर्वेषां मनूनामुक्तं भागवते—

'ततो मनून् ससर्जान्ते मनसा लोकभावनान्'

इति । अन्यपुत्रत्वं त्वपरित्यज्यापि शरीरं तद्भवति । प्रमाणं चोभयविध-वाक्यान्यथाऽनुपपत्तिरेव । 'पूर्वे' इति विशेषणाच्चैतत्सिद्धिः । मत्तो भावो येषां ते मद्भावाः । ये ते ब्रह्मणो मानसा जातास्ते मत्त एव जाता इति भावः ॥ ६ ॥ ७ ॥

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भावसमन्विताः ॥ ८ ॥
मच्चित्ता मद्गतप्राणा बोधयन्तः परस्परम् ।
कथयन्ति च मां नित्यं तुष्यन्ति च रमन्ति च ॥ ९ ॥
तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १० ॥
तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्मभावस्थो ज्ञानदीपेन भास्वता ॥ ११ ॥

सन्ति च भजन्तः केचिदित्याह **अहमित्यादिना** ॥ ८ ॥ ९ ॥ ॥ १० ॥ ११ ॥

अर्जुन उवाच—

परं ब्रह्म परं धाम पवित्रं परमं भवान् ।
पुरुषं शाश्वतं दिव्यमादिदेवमजं विभुम् ॥ १२ ॥
आहुस्त्वां ऋषयः सर्वे देवर्षिर्नारदस्तथा ।
असितो देवलो व्यासः स्वयं चैव ब्रवीषि मे ॥ १३ ॥
सर्वमेतदृतं मन्ये यन्मां वदसि केशव ।
न हि ते भगवन् व्यक्तिं विदुर्देवा न दानवाः ॥ १४ ॥

स्वयमेवात्मनाऽऽत्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावनभूतेश देवदेव जगत्पते ॥ १५ ॥

ब्रह्म परिपूर्णम् । 'अथ कस्मादुच्यते परं ब्रह्म । बृहति बृंहयति' इति च श्रुतिः । बृह बृहि वृद्धाविति पठन्ति । 'परमं यो महद्ब्रह्म' इति च । विविधमासीदिति विभुः । तथा हि वारुणशाखायाम् —

'विभु प्रभु प्रथमं मेहनावत इति स ह्येव प्राभवत् विविधोऽभवत्' । इति । 'सोऽकामयत बहुः स्यां प्रजायेय' इत्यादेश्च ॥ १२ ॥ १३ ॥ ॥ १४ ॥ १५ ॥

वक्तुमर्हस्यशेषेण दिव्या ह्यात्मविभूतयः ।
याभिर्विभूतिभिर्लोकानिमान् त्वं व्याप्य तिष्ठसि ॥ १६ ॥
कथं विद्यामहं योगिन् त्वां सदा परिचिन्तयन् ।
केषु केषु च भावेषु चिन्त्योऽसि भगवन् मया ॥ १७ ॥

विभूतयो विविधभूतयः ॥ १६ ॥ १७ ॥

विस्तरेणाऽऽत्मनो योगं विभूतिं च जनार्दन ।
भूयः कथय तृप्तिर्हि शृण्वतो नास्ति मेऽमृतम् ॥ १८ ॥

श्रीभगवानुवाच —

हन्त ते कथयिष्यामि दिव्या ह्यात्मविभूतयः ।
प्राधान्यतः कुरुश्रेष्ठ नास्त्यन्तो विस्तरस्य मे ॥ १९ ॥
अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।
अहमादिश्च मध्यश्च भूतानामन्त एव च ॥ २० ॥

न जायते अर्दयति च संसारमिति जनार्दनः । तथा बाभ्रव्यशाखायां 'स भूतस्स जनार्दनः इति । स ह्यासीत् स नासीत् सोऽर्दयत्' इति ॥ ॥ १८ ॥ १९ ॥ २० ॥

आदित्यानामहं विष्णुर्ज्योतिषां रविरंशुमान् ।
मरीचिर्मरुतामस्मि नक्षत्राणामहं शशी ॥ २१ ॥
वेदानां सामवेदोऽस्मि देवानामस्मि वासवः ।
इन्द्रियाणां मनश्चास्मि भूतानामस्मि चेतनः ॥ २२ ॥
रुद्राणां शङ्करश्चास्मि वित्तेशो यक्षरक्षसाम् ।
वसूनां पावकश्चास्मि मेरुः शिखरिणामहम् ॥ २३ ॥
पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।
सेनानीनामहं स्कन्दः सरसामस्मि सागरः ॥ २४ ॥
महर्षीणां भृगुरहं गिरामस्म्येकमक्षरम् ।
यज्ञानां जपयज्ञोऽस्मि स्थावराणां हिमालयः ॥ २५ ॥

विष्णुः सर्वव्यापित्वप्रवेशित्वादेः । 'विष्लृ व्याप्तौ' 'विश प्रवेशने' इति च पठन्ति ।

'गतिश्च सर्वभूतानां प्रजानां चापि भारत ।
व्याप्तौ मे रोदसी पार्थ कान्तिश्चाभ्यधिका मम ।
अधिभूतनिविष्टश्च तदिच्छुश्चास्मि भारत ।
क्रमणाच्चाप्यहं पार्थ विष्णुरित्यभिसञ्ज्ञितः' ।

इति मोक्षधर्मे ॥ २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥

अश्वत्थः सर्ववृक्षाणां देवर्षीणां च नारदः ।
गन्धर्वाणां चित्ररथः सिद्धानां कपिलो मुनिः ॥ २६ ॥
उच्चैःश्रवसमश्वानां विद्धि माममृतोद्भवम् ।
ऐरावतं गजेन्द्राणां नराणां च नराधिपम् ॥ २७ ॥
आयुधानामहं वज्रं धेनूनामस्मि कामधुक् ।
प्रजनश्चास्मि कन्दर्पः सर्पाणामस्मि वासुकिः ॥ २८ ॥

अनन्तश्चास्मि नागानां वरुणो यादसामहम् ।
पितॄणामर्यमा चास्मि यमः संयमतामहम् ॥ २९ ॥

प्रह्लादश्चास्मि दैत्यानां कालः कलयतामहम् ।
मृगाणां च मृगेन्द्रोऽहं वैनतेयश्च पक्षिणाम् ॥ ३० ॥

सुखरूपः पाल्यते लीयते च जगदनेनेति कपिलः । 'प्रीतिः सुखं कं आनन्दः' इत्यभिधानात् । 'प्राणो ब्रह्म कं ब्रह्म, खं ब्रह्म' इति च ।

'ऋषिं प्रसूतं कपिलं यस्तमग्रे ज्ञानैः बिभर्ति जायमानं च पश्येत्।
सुखादनन्तात्पालनात् लीयनाच्च यं वै देवं कपिलमुदाहरन्ति' ॥

इति बाभ्रव्यशाखायाम् ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।
झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।
अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।
अहमेवाक्षयः कालो धाताऽहं विश्वतोमुखः ॥ ३३ ॥

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम् ।
कीर्तिः श्रीर्वाक् च नारीणां स्मृतिर्मेधा धृतिः क्षमा ॥ ३४ ॥

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।
मासानां मार्गशीर्षोऽहं ऋतूनां कुसुमाकरः ॥ ३५ ॥

द्यूतं छलयतामस्मि तेजस्तेजस्विनामहम् ।
जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ॥ ३६ ॥

आनन्दरूपत्वात् पूर्णत्वात् लोकरमणत्वाच्च रामः —

'आनन्दरूपो निष्परीमाण एष लोकश्चैतस्माद्रमते तेन रामः' ।

इति शाण्डिल्यशाखायाम् । रश्च अमश्चेति व्युत्पत्तिः ॥ ३१ ॥ ३२ ॥ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥

वृष्णीनां वासुदेवोऽस्मि पाण्डवानां धनञ्जयः ।
मुनीनामप्यहं व्यासः कवीनामुशनाकविः ॥ ३७ ॥

दण्डो दमयतामस्मि नीतिरस्मि जिगीषताम् ।
मौनं चैवास्मि गुह्यानां ज्ञानं ज्ञानवतामहम् ॥ ३८ ॥

आच्छादयति सर्वं वासयति वसति च सर्वत्रेति वासुः । देवशब्दार्थ उक्तः पुरस्तात् —

'छादयामि जगद्विश्वं भूत्वा सूर्य इवांशुभिः ।
सर्वभूताधिवासश्च वासुदेवस्ततोऽस्म्यहम्' ।

इति मोक्षधर्मे । विशिष्टः सर्वस्मात् आ समन्तात्स एवेति व्यासः । तथा चाग्निवेश्यशाखायाम् —

'स व्यासो वीति तमप् वै विः सोऽधस्तात् स उत्तरतः स पश्चात् स पूर्वस्मात् स दक्षिणतः स उत्तरत इति' इति ।

'यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिश्च तत्सर्वं व्याप्य नारायणः स्थितः' ॥

इति च ॥ ३७ ॥ ३८ ॥

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।
न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥ ३९ ॥

नान्तोऽस्ति मम दिव्यानां विभूतीनां परन्तप ।
एष तूद्देशतः प्रोक्तो विभूतेर्विस्तरो मया ॥ ४० ॥

मया विना यद्भूतं स्यात्तन्नास्ति —

'विश्वरूप अनन्तगतिः अनन्तभाग अनन्तग अनन्तः'

इत्यादि मोक्षधर्मे ॥ ३९ ॥ ४० ॥

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसम्भवम् ॥ ४१ ॥

यद्यद्विभूतिमदिति विस्तरः । विष्ण्वादीनि तत्स्वरूपाण्येव । अन्यानि तु तेजोयुक्तानि । तथा च पैङ्गिखिलेषु —

'विशेषका रुद्रवैन्येन्द्रदेवा राजन्याद्या अंशयुताऽन्यजीवाः ।
कृष्णव्यासौ रामकृष्णौ च रामकपिलयज्ञप्रमुखाः स्वयं सः' ।

इति ।

'स एवैको भार्गवदाशरथिकृष्णाद्यास्तु अंशयुताऽन्यजीवाः'

इति गौतमखिलेषु ।

'ऋषयो मनवो देवा मनुपुत्रा महौजसः ।
कलाः सर्वे हरेरेव सप्रजापतयः स्मृताः ।
एते स्वांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम्' ।

इति भागवते । ऋष्यादीन् अंशयुतत्वेनोक्त्वा वराहादीन् स्वरूपत्वेनाह । तुशब्द एवार्थे । अन्यस्तु विशेषो न कुत्राप्यवगतः । अंशत्वं तत्राप्यवगतम् 'उद्बबर्हात्मनः केशौ' । मृडयन्ति इति च बहुवचनं चायुक्तम् । न ह्यन्तराऽन्यदुक्त्वा पूर्वमपरामृश्य तत्क्रियोच्यमाना दृष्टा कुत्रचित् ॥ ४१ ॥

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥ ४२ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विभूतियोगो नाम दशमोऽध्यायः ॥ १० ॥

'किं' इति वक्ष्यमाणप्राधान्यज्ञापनार्थम् । न तूक्तनिष्फलत्वज्ञापनाय । तथा सति नोच्येत ।

'अज्ञात्वैनं सर्वविशेषयुक्तं देवं वरं को विमुच्येत बन्धात्' ।

इति ऋग्वेदखिलेषु । त्वं तु बहुफलप्राप्तियोग्य इति 'तव' इति विशेषणम् । अन्यस्तुत्यर्थत्वेन प्रसिद्धश्च एकत्र किंशब्दः—

'रागद्वेषौ यदि स्यातां तपसा किं प्रयोजनम् ?
तावुभौ यदि न स्यातां तपसा किं प्रयोजनम्' ?

इत्यादौ । प्राधान्यं च सिद्धमेकत्र दर्शनात् सर्वत्र भगवद्दर्शनस्य 'यो मां पश्यति सर्वत्र' इत्यादौ ॥ ४२ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये

दशमोऽध्यायः ॥ १० ॥

॥ अथ एकादशोऽध्यायः ॥

अर्जुन उवाच—

मदनुग्रहाय परमं गुह्यमध्यात्मसञ्ज्ञितम् ।
यत्त्वयोक्तं वचस्तेन मोहोऽयं विगतो मम ॥ १ ॥

भवाप्ययौ हि भूतानां श्रुतौ विस्तरशो मया ।
त्वत्तः कमलपत्राक्ष माहात्म्यमपि चाव्ययम् ॥ २ ॥

एवमेतद्यथाऽऽत्थ त्वमात्मानं परमेश्वर ।
द्रष्टुमिच्छामि ते रूपमैश्वरं पुरुषोत्तम ॥ ३ ॥

यथा श्रुते ध्यानं शक्यं तथा स्वरूपस्थितिरनेनाध्यायेनोच्यते ॥ १ ॥
॥ २ ॥ ३ ॥

मन्यसे यदि तच्छक्यं मया द्रष्टुमिति प्रभो ।
योगेश्वर ततो मे त्वं दर्शयाऽऽत्मानमव्ययम् ॥ ४ ॥

श्रीभगवानुवाच—

पश्य मे पार्थ रूपाणि शतशोऽथ सहस्रशः ।
नानाविधानि दिव्यानि नानावर्णाकृतीनि च ॥ ५ ॥

पश्याऽऽदित्यान् वसून् रुद्रान् अश्विनौ मरुतस्तथा ।
बहून्यदृष्टपूर्वाणि पश्याऽऽश्चर्याणि भारत ॥ ६ ॥

इहैकस्थं जगत्कृत्स्नं पश्याद्य सचराचरम् ।
मम देहे गुडाकेश यच्चान्यद्द्रष्टुमिच्छसि ॥ ७ ॥

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥ ८ ॥

प्रभुः समर्थः ।

'नास्ति तस्मात् परं भूतं पुरुषाद्वै सनातनात्'

इति मोक्षधर्मे । 'प्रभुरीशः समर्थश्च' इत्याद्यभिधानम् ॥ ४ ॥ ५ ॥ ६ ॥ ॥ ७ ॥ ८ ॥

सञ्जय उवाच—

एवमुक्त्वा ततो राजन् महायोगेश्वरो हरिः ।
दर्शयामास पार्थाय परमं रूपमैश्वरम् ॥ ९ ॥
अनेकवक्त्रनयनमनेकाद्भुतदर्शनम् ।
अनेकदिव्याभरणं दिव्यानेकोद्यतायुधम् ॥ १० ॥
दिव्यमाल्याम्बरधरं दिव्यगन्धानुलेपनम् ।
सर्वाश्चर्यमयं देवमनन्तं विश्वतोमुखम् ॥ ११ ॥
दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।
यदि भाः सदृशी सा स्यात् भासस्तस्य महात्मनः ॥ १२ ॥
तत्रैकस्थं जगत्कृत्स्नं प्रविभक्तमनेकधा ।
अपश्यत् देवदेवस्य शरीरे पाण्डवस्तदा ॥ १३ ॥
ततस्स विस्मयाविष्टो हृष्टरोमा धनञ्जयः ।
प्रणम्य शिरसा देवं कृताञ्जलिरभाषत ॥ १४ ॥

अर्जुन उवाच –

पश्यामि देवांस्तव देव देहे सर्वांस्तथा भूतविशेषसङ्घान् ।
ब्रह्माणमीशं कमलासनस्थमृषींश्च सर्वानुरगांश्च दिव्यान् ॥ १५ ॥

हरिः सर्वयज्ञभागहारित्वात्—

'इडोपहूतं गेहेषु हरे भागं क्रतुष्वहम् ।
वर्णो मे हरितः श्रेष्ठस्तस्माद्धरिरिति स्मृतः' ॥

सर्वाश्चर्यमयं, सर्वाश्चर्यात्मकम् ॥ ११ ॥

सहस्रशब्दोऽनन्तवाची । तदपि 'पाकशासनविक्रम' इत्यादिवत् प्रत्यायनार्थमेव । तथा हि ऋग्वेदखिलेषु—

'अनन्तशक्तिः परमोऽनन्तवीर्यः सोऽनन्ततेजाश्च ततस्ततोऽपि' ।

इति । महातात्पर्याच्च प्राबल्यम् । न च परिमाणोक्त्या किञ्चित् प्रयोजनम् ॥ ॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥

अनेकबाहूदरवक्त्रनेत्रं पश्यामि त्वां सर्वतोऽनन्तरूपम् ।
नान्तं न मध्यं न पुनस्तवादिं पश्यामि विश्वेश्वर विश्वरूप ॥ १६ ॥

अनेकशब्दोऽनन्तवाची । 'अनन्तबाहुं' इति वक्ष्यति । 'सर्वतः पाणिपादं तत्' इत्यादि च ।

'विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सम्पतत्रै-
र्द्यावाभूमी जनयन् देव एकः' ॥

इति ऋग्वेदखिलेषु ।

'विश्वतश्चक्षुरुत विश्वतो मुखो
विश्वतो बाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां नमति सम्पतत्रै-
र्द्यावाभूमी जनयन् देव एकः' ॥

इति यजुर्वेदे च ।

विश्वशब्दश्चानन्तवाची ।

'सर्वं समस्तं विश्वमनन्तं पूर्वमेव च'

इत्यभिधानात् ।

'अनन्तबाहुमनन्तपादमनन्तरूपं पुरुवक्त्रमेकम्'

इति च बाभ्रव्यशाखायाम् । महत्त्वाद्युक्तिस्तु तदात्मकत्वेनापि भवति । अन्यथा 'अनादिमत्परं ब्रह्म' इत्याद्ययुक्तं स्यात् ।
एकत्र त्वनन्तान्यस्य रूपाणि इत्यनन्तरूपः । अन्यत्र त्वपरिमाण इति । उक्तं ह्युभयमपि —

'परात् परं यन्महतो महान्तं यदेकमव्यक्तमनन्तरूपम्' ।

इति यजुर्वेदे । अव्यक्तस्यानन्तत्वादेव महतो महत्त्वेऽपरिमितत्वं सिध्यति ।

'महान्तं च समावृत्य प्रधानं समवस्थितम् ।
अनन्तस्य न तस्यान्तः सङ्ख्यानं चापि विद्यते' ॥

इत्यादित्यपुराणे । तानि चैकैकानि रूपाण्यनन्तानीति चैकत्र भवति ।

'असङ्ख्याताः ज्ञानकाः तस्य देहाः सर्वे परिमाणविवर्जिताश्च' ।

इति ऋग्वेदखिलेषु ।

'यावान् वाऽयमाकाशस्तावानेषोऽन्तर्हृदय आकाशः ।
उभेऽस्मिन् द्यावापृथिवी अन्तरेव समाहिते ।
उभावग्निश्च वायुश्च सूर्याचन्द्रमसावुभौ' ॥

इति च ।

'कृष्णस्य गर्भजगतोऽतिभरावसन्न-
पार्ष्णिप्रहारपरिरुग्णफणातपत्रम्' ।

इति च भागवते ।

न चैतदयुक्तम् । अचिन्त्यशक्तित्वादीश्वरस्य—

'अचिन्त्याः खलु ये भावा न तान् तर्केण योजयेत्'

इति च श्रीविष्णुपुराणे । 'नैषा तर्केण मतिरापनेया' इति श्रुतिः । अतिप्रसङ्गस्तु महातात्पर्यवशात् वाक्यबलाच्चापनेयः । न हि घटवत् कश्चित् पदार्थो न दृष्ट इत्येतावता प्रमाणदृष्टः सन् निराक्रियते । केषुचित् पदार्थेषु वाक्यव्यवस्थाऽचिन्त्यशक्तित्वाभावादङ्गीक्रियते ।

'गुणाः श्रुताः सुविरुद्धाश्च देवे सन्त्यश्रुता अपि नैवात्र शङ्का ।
चिन्त्या अचिन्त्याश्च तथैव दोषाः श्रुताश्च नाङ्गैर्हि तथा प्रतीताः ।
एवं परेऽन्यत्र श्रुताश्रुतानां गुणागुणानां च क्रमाद्व्यवस्था' ॥

इति जाबालखिलश्रुतेश्च । उपचारत्वपरिहाराय 'न मध्यं' इति । अन्यथा आद्यन्ताभावेनैव तत्सिद्धेः । विश्वरूपः पूर्णरूपः ।

'स विश्वरूपोऽनूनरूपोऽतोऽय सोऽनन्तरूपो न हि नाशोऽस्ति तस्य'

इति शाण्डिल्यशाखायाम् ॥ १६ ॥

किरीटिनं गदिनं चक्रिणं च तेजोराशिं सर्वतो दीप्तिमन्तम् ।
पश्यामि त्वां दुर्निरीक्ष्यं समन्ताद् दीप्तानलार्कद्युतिमप्रमेयम् ॥ १७ ॥

त्वमक्षरं परमं वेदितव्यं त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता सनातनस्त्वं पुरुषो मतो मे ॥ १८ ॥

अनलार्कद्युतिमित्युक्ते मितत्वशङ्कामपाकरोति **अप्रमेयमिति** ॥ १७ ॥
॥ १८ ॥

अनादिमध्यान्तमनन्तवीर्यमनन्तबाहुं शशिसूर्यनेत्रम् ।
पश्यामि त्वां दीप्तहुताशवक्त्रं स्वतेजसा विश्वमिदं तपन्तम् ॥ १९ ॥

'शशिसूर्यनेत्रं' इत्यप्यहं क्रतुरित्यादिवत् ।

'तदङ्गजाः सर्वसुरादयोऽपि तस्माच्चदङ्गेति ऋषिभिस्स्तुतास्ते'

इति ऋग्वेदखिलेषु ।

'चन्द्रमा मनसो जातश्चक्षोः सूर्योऽजायत'

इति च । बहुरूपत्वाद्ब्रह्माश्रयत्वं तेषां युक्तम् ॥ १९ ॥

द्यावापृथिव्योरिदमन्तरं हि व्याप्तं त्वयैकेन दिशश्च सर्वाः ।
दृष्ट्वाऽद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥ २० ॥

अमी हि त्वा सुरसंघा विशन्ति केचिद्भीताः प्राञ्जलयो गृणन्ति ।
स्वस्तीत्युक्त्वा महर्षिसिद्धसंघाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।
गन्धर्वयक्षाः सुरसिद्धसंघाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ २२ ॥

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।
बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाऽहम् ॥ २३ ॥

नभःस्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥२४॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।
दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ २५ ॥

अमी च त्वा धृतराष्ट्रस्य पुत्राः सर्वे सहैवावनिपालसंघैः ।
भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मदीयैरपि योधमुख्यैः ॥ २६ ॥

वक्त्राणि ते त्वरमाणा विशन्ति दंष्ट्राकरालानि भयानकानि ।
केचिद्विलग्ना दशनान्तरेषु संदृश्यन्ते चूर्णितैरुत्तमाङ्गैः ॥ २७ ॥

यथा नदीनां बहवोऽम्बुवेगाः समुद्रमेवाभिमुखा द्रवन्ति ।
तथा तवामी नरलोकवीरा विशन्ति वक्त्राण्यभिविज्वलन्ति ॥ २८ ॥

यथा प्रदीप्तं ज्वलनं पतङ्गा विशन्ति नाशाय समृद्धवेगाः ।
तथैव नाशाय विशन्ति लोकास्तवापि वक्त्राणि समृद्धवेगाः ॥ २९ ॥

लेलिह्यसे ग्रसमानस्समन्ताल्लोकान् समग्रान् वदनैर्ज्वलद्भिः ।
तेजोभिरापूर्य जगत्समग्रं भासस्तवोग्राः प्रतपन्ति विष्णो ॥ ३० ॥

'मातापित्रोरन्तरगः स एकः रूपेण चान्यैः सर्वगतः स एकः'

इति वारुणश्रुतेरेकेनैव द्यावापृथिव्योरन्तरं व्याप्तो भवति । 'पश्य मे पार्थ रूपाणि' इति बहूनि रूपाणि प्रतिज्ञातानि । मातापितरौ च पृथिवीद्यावौ ।

'मा नो माता पृथिवी दुर्मतौ धात्'

'मधु द्यौरस्तु नः पिता' इत्यादिप्रयोगात् ।

न तु नियमतो भयप्रदं तत्स्वरूपम् । नारदस्य तदभावात् । केषाञ्चित् तथा दर्शयति भगवान् ।

'म्रियन्ति केचित्तस्य रूपस्य दृष्टौ

बिभेति कश्चिदभ्यसे सर्वतृप्तिः'

इति वरुणशाखायाम् । न तु तं सर्वे पश्यन्ति । अदृष्ट्वाऽपि तन्निरूप्य भये द्रष्टुस्तथा प्रतिभाति । तथा च गौतमखिलेषु—

'दृष्ट्वा देवं मोदमाना अदृष्ट्वाऽप्येतद्भयात् बिभ्यतो दृष्टवत्ते ।

पश्यन्ति ते न्यस्तचक्षुर्मुखांस्तु तस्मिन्नैवैते मनसो गतत्वात्'

इति ॥ २०-३० ॥

आख्याहि मे को भवानुग्ररूपो नमोऽस्तु ते देववर प्रसीद ।
विज्ञातुमिच्छामि भवन्तमाद्यं न हि प्रजानामि तव प्रवृत्तिम् ॥ ३१ ॥

धर्मान्तरज्ञानार्थमेव को भवानिति पृच्छति । यथा कश्चित् कञ्चित् नामादिकं जानन्नपि जातिज्ञानार्थं पृच्छति 'कस्त्वं' इति । यदि तमेव न जानाति तर्हि 'विष्णो' इत्येव सम्बोधनं न स्यात् । 'त्वमक्षरं' इत्यादि च ॥ ॥ ३१ ॥

श्रीभगवानुवाच—

कालोऽस्मि लोके क्षयकृत्प्रवृद्धो लोकान् समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे येऽवस्थिताः प्रत्यनीकेषु योधाः ॥३२॥

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।
मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥ ३३ ॥

कालशब्दो जगद्बन्धनच्छेदनज्ञानादिसर्वभगवद्धर्मवाची । कल बन्धने कल च्छेदने कल ज्ञाने, कल कामधेनुः इति पठन्ति । प्रसिद्धश्च स शब्दो भगवति ।

'नियतं कालपाशेन बद्धं शक्र विकत्थसे ।
अयं स पुरुषः श्यामो लोकस्य हरति प्रजाः ।
बद्ध्वा तिष्ठति मां रौद्रः पशुं रशनया यथा' ॥

इति मोक्षधर्मे विष्णुना बद्धो बलिर्वक्ति ।

'विष्णौ चाधीश्वरे चित्तं धारयन् कालविग्रहे' इति भागवते ।

प्रवृद्धः परिपूर्णोऽनादिर्वा । ऋतं च सत्यं चाभीद्धादिति हि श्रुतिः । 'एतन्महद्भूतं' इति च ।

'प्र विष्णुरस्तु तवसस्तवीयान् त्वेषं ह्यस्य स्थविरस्य नाम'

इति च । न तु वर्धनम् ।

जजान न मरिष्यति नैनानासौ धतेऽसौ'

इति हि भागवते ।

'यस्य दिव्यं हि तद्रूपं हीयते वर्धते न च'

इति मोक्षधर्मे । 'न कर्मणा' इति तु, कर्मणापि न, किमु स्वयमिति । लोकान् समाहर्तुमिह विशेषेण प्रवृत्तः । भ्रात्रादींश्च ऋते इत्यपिशब्दः । प्रत्यनीकत्वं तु परस्परतया । सर्वेऽपि न भविष्यन्ति । अक्षौहिण्यादिभेदेन बहुवचनं युक्तम् ॥ ३२ ॥ ३३ ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् ।
मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥३४॥

सञ्जय उवाच—

एतच्छ्रुत्वा वचनं केशवस्य कृताञ्जलिर्वेपमानः किरीटी ।
नमस्कृत्वा भूय एवाऽऽह कृष्णं सगद्गदं भीतभीतः प्रणम्य ॥ ३५ ॥

योऽस्य शिरश्छिन्नं भूमौ पातयति तच्छिरो भेत्स्यतीति तत्पितुर्वरात् जयद्रथोऽपि विशेषेणोक्तः । सवरा वासवीशक्तिरिति कर्णः ॥ ३४ ॥ ३५ ॥

अर्जुन उवाच—

स्थाने हृषीकेश तव प्रकीर्त्या जगत् प्रहृष्यत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ३६॥

यदेतद्वक्ष्यमाणं तत् स्थाने युक्तमेवेत्यर्थः । अग्निषोमाद्यन्तर्यामितया जगद्धर्षणात् हृषीकेशः । केशत्वं त्वंशूनां तन्नियतत्वादेः । प्रमाणं तु 'शशिसूर्यनेत्र' इत्यत्रोक्तम् । हृषीकाणामिन्द्रियाणामीशत्वाच्च । तेषां विशेषतः ईशत्वं च 'यः प्राणे तिष्ठन्' इत्यादौ प्रसिद्धम् ।

'न मे हृषीकाणि पतन्त्यसत्पथे'

इत्यादिप्रयोगाच्च । इतरोऽर्थो मोक्षधर्मे सिद्धः ।

'सूर्याचन्द्रमसौ शश्वत् केशैर्मे अंशुसञ्ज्ञितैः ।
बोधयन् स्थापयश्चैव जगदुत्पद्यते पृथक् ।
बोधनात् स्थापनाच्चैव जगतो हर्षसम्भवात् ।
अग्नीषोमकृतैरेभिः कर्मभिः पाण्डुनन्दन ।
हृषीकेशो महेशानो वरदो लोकभावनः' ॥

इति च ॥ ३६ ॥

कस्माच्च ते न नमेरन् महात्मन् गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।
अनन्त देवेश जगन्निवास त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

त्वमादिदेवः पुरुषः पुराणः त्वमस्य विश्वस्य परं निधानम् ।
वेत्तासि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

वायुर्यमोऽग्निर्वरुणः शशाङ्कः प्रजापतिस्त्वं प्रपितामहश्च ।
नमो नमस्तेऽस्तु सहस्रकृत्वः पुनश्च भूयोऽपि नमो नमस्ते ॥ ३९ ॥

नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्व ।
अनन्तवीर्यामितविक्रमस्त्वं सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

सखेति मत्वा प्रसभं यदुक्तं हे कृष्ण हे यादव हे सखेति ।
अजानता महिमानं तवेदं मया प्रमादात् प्रणयेन वाऽपि ॥ ४१ ॥

यच्चापहासार्थमसत्कृतोऽसि विहारशय्यासनभोजनेषु ।
एकोऽथ वाप्यच्युत तत्समक्षं तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

पिताऽसि लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुर्गरीयान् ।
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

तस्मात्प्रणम्य प्रणिधाय कायं प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः प्रियः प्रियायार्हसि देव सोढुम् ॥ ४४ ॥

अदृष्टपूर्वं हृषितोऽस्मि दृष्ट्वा भयेन च प्रव्यथितं मनो मे ।
तदेव मे दर्शय देव रूपं प्रसीद देवेश जगन्निवास ॥ ४५ ॥

किरीटिनं गदिनं चक्रहस्तमिच्छामि त्वां द्रष्टुमहं तथैव ।
तेनैव रूपेण चतुर्भुजेन सहस्रबाहो भव विश्वमूर्ते ॥ ४६ ॥

श्रीभगवानुवाच —

मया प्रसन्नेन तवार्जुनेदं रूपं परं दर्शितमात्मयोगात् ।
तेजोमयं विश्वमनन्तमाद्यं यन्मे त्वदन्येन न दृष्टपूर्वम् ॥ ४७ ॥

न वेदयज्ञाध्ययनैर्न दानैर्न च क्रियाभिर्न तपोभिरुग्रैः ।
एवंरूपः शक्य अहं नृलोके द्रष्टुं त्वदन्येन कुरुप्रवीर ॥ ४८ ॥

मा ते व्यथा मा च विमूढभावो दृष्ट्वा रूपं घोरमीदृङ् ममेदम् ।
व्यपेतभीः प्रीतमनाः पुनस्त्वं तदेव मे रूपमिदं प्रपश्य ॥ ४९ ॥

एकस्त्वमेव कारयिता नान्योऽस्त्यथापि ॥ ४२-४९ ॥

सञ्जय उवाच —

इत्यर्जुनं वासुदेवस्तथोक्त्वा स्वकं रूपं दर्शयामास भूयः ।
आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यवपुर्महात्मा ॥ ५० ॥

अर्जुन उवाच—

दृष्ट्वेदं मानुषं रूपं तव सौम्यं जनार्दन ।
इदानीमस्मि संवृत्तः सचेताः प्रकृतिं गतः ॥ ५१ ॥

श्रीभगवानुवाच —

सुदुर्दर्शमिदं रूपं दृष्टवानसि यन्मम ।
देवा अप्यस्य रूपस्य नित्यं दर्शनकाङ्क्षिणः ॥ ५२ ॥

नाहं वेदैर्न तपसा न दानेन न चेज्यया ।
शक्य एवंविधो द्रष्टुं दृष्टवानसि मां यथा ॥ ५३ ॥

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।
ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप ॥ ५४ ॥

मत्कर्मकृन्मत्परमो मद्भक्तः सङ्गवर्जितः ।
निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥ ५५ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे विश्वरूपदर्शनयोगो नाम एकादशोऽध्यायः ॥ ११ ॥

'स्वकं रूपं तु भ्रान्तप्रतीत्या । अन्यथा तदपि स्वकमेव । प्रमाणानि तूक्तानि पुरस्तात् ॥ ५०-५५ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
एकादशोऽध्यायः ॥ ११ ॥

॥ अथ द्वादशोऽध्यायः ॥

अर्जुन उवाच—

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।
ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १ ॥

श्रीभगवानुवाच—

मय्यावेश्य मनो ये मां नित्ययुक्ता उपासते ।
श्रद्धया परयोपेतास्ते मे युक्ततमा मताः ॥ २ ॥

अव्यक्तोपासनाद्भागवदुपासनस्योत्तमत्वं प्रदर्श्य तदुपायं प्रदर्शयत्यस्मिन्नध्याये । तदुपासनमपि मोक्षसाधनं प्रतीयते ।

'श्रियं वसाना अमृतत्वमायन् भवन्ति सत्या समिथा मितद्रौ'

इति ।

'अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात्प्रमुच्यते'

इति च । अव्यक्तं च महतः परम् । 'महतः परमव्यक्तं' इत्युक्तपरामर्शोपपत्तेः ।

'उपास्य तां श्रियमव्यक्तसंज्ञां भक्त्या मर्त्यो मुच्यते सर्वबन्धैः'

इति सामवेदे आग्निवेश्यशाखायाम् ।

महत्त्वच माहात्म्यं तस्या वेदेषूच्यते—

'चतुष्कपर्दा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते ।
तस्यां सुपर्णा वृषणा निषेदतुर्यत्र देवा दधिरे भागधेयम्' ।
'चतुःशिखण्डा युवतिः सुपेशा घृतप्रतीका वयुनानि वस्ते' ।

इति च ।

'अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः'

इत्यारभ्य ।

'अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः पुरुत्र भूरि स्थात्रां भूर्यावेशयन्तीम् ।
मया सो अन्नमत्ति यो विपश्यति यः प्राणिति य ईं शृणोत्युक्तम् ।
अमन्तवो मां त उपक्षियन्ति श्रुधि श्रुतश्रद्धिवं ते वदामि ।
यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् ।
अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्त वा उ ।
अहं सुवे पितरमस्य मूर्धन् मम योनिरप्स्वन्तः समुद्रे ।
परो दिवा पर एना पृथिव्यै तावती महिना सम्बभूव'

इत्यादि च ।

'त्वया जुष्ट ऋषिर्भवति देवि त्वया ब्रह्मा गतश्रीरुत त्वया' ।

इति च ।

इति शङ्का कस्यचिद्भवति । अतो जानन्नपि सूक्ष्मयुक्तिज्ञानार्थं पृच्छति **एवमिति** । एवंशब्देन दृष्टश्रुतरूपं मत्कर्मकृदित्यादिप्रकारश्च परामृश्यते । अव्यक्तं प्रकृतिः । महतः परमव्यक्तमिति प्रयोगात् ।

'यत्तत्त्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥'

इति च भागवते । अक्षरं च तत् । 'अक्षरात् परतः परः' इति श्रुतेः ।

परं तु ब्रह्म न हि भगवतोऽन्यत्—

'आनन्दमानन्दमयोऽवसाने सर्वात्मके ब्रह्मणि वासुदेवे'

इति भागवते । रूपं चेदृशं साधितं पुरस्तात् । उपासनं च तथैव कार्यम् ।

'सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।

इत्यारभ्य—

'तमेवं विद्वानमृत इह भवति नान्यः पन्था अयनाय विद्यते'
इति साभ्यासा । आदित्यवर्णत्वादिश्च न वृथोपचारत्वेनाङ्गीकार्यः । तथा च सामवेदे सौकरायणश्रुतिः—

''स्थाणुर्ह वै प्राजापत्यः स प्रजापतिं पितरमेत्य उवाच—
मुमुक्षुभिः साधुभिः पूतपापैः किमु ह वै तारकं तारवाच्यम् ।
ध्यानं च तस्याप्तरुचेः कथं स्यात् ध्येयश्च कः पुरुषोऽलोमपादः इति ।
तं होवाच एष वै विष्णुः तारको अलोमपादो ध्यानं च तस्याप्तरुचेर्वदामि ।
सोऽनन्तशीर्षो बहुवर्णः सुवर्णः ध्येयः स वै लोहितादित्यवर्णः ।
श्यामोऽथ वा हृदये सोऽष्टबाहुरनन्तवीर्योऽनन्तबलः पुराणः' इति ।
अरूपत्वादेस्तु गतिरुक्ता । पुरुषभेदश्च प्रश्नादौ प्रतीयते 'त्वां पर्युपासते', 'ये चाप्यक्षरमव्यक्तम्' इत्यादौ ॥ १ ॥ २ ॥

ये त्वक्षरमनिर्देश्यमव्यक्तं पर्युपासते ।
सर्वत्रगमचिन्त्यं च कूटस्थमचलं ध्रुवम् ॥ ३ ॥
सन्नियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः ।
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥ ४ ॥

भवन्तु त्वदुपासका एवोत्तमाः । इतरेषां तु किं फलमित्यत आह ये त्वित्यादिना । अनिर्देश्यत्वं चोक्तं भागवते मायायाः 'अप्रतर्क्यादनिर्देश्यादिति केष्वपि निश्चयः'इति । ईश्वरस्तु दैवशब्देनोक्तः 'दैवमन्ये परे' इत्यत्र । उक्तं च सामवेदे काषायणश्रुतौ 'नासदासीन्नो सदासीत्तदानीं' इति ।

'न महाभूतं नोपभूतं तदाऽऽसीत्'
इत्यारभ्य 'तम आसीत्तमसा गूळ्हमग्रे' इति । 'तमो ह्यव्यक्तमजरमनिर्देश्यमेष ह्येव प्रकृतिः' इति । सर्वगाचिन्त्यादिलक्षणा हि सा ।

तथा हि मोक्षधर्मे —

'नारायणगुणाश्रयादजरादतीन्द्रियादग्राह्यादसम्भवतः असत्यादहिंस्रात् ललामात् द्वितीयप्रवृत्तिविशेषादवैरादक्षयादमरादक्षरादमूर्तितः सर्वस्याः सर्वकर्तुः शाश्वततमसः' इति ।

'आसीदिदं तमोभूतमप्रज्ञातमलक्षणम् ।
अप्रतर्क्यमविज्ञेयं प्रसुप्तमिव सर्वतः ॥'

इति मानवे । "कूटस्थोऽक्षर उच्यते" इति वक्ष्यति । कूटे आकाशे स्थिता कूटस्था ।

"आकाशे संस्थिता त्वेषा ततः कूटस्थिता मता"

इति हि ऋग्वेदखिलेषु ।

'सा सर्वगा निश्चला लोकयोनिः सा चाक्षरा विश्वगा विरजस्का' ।
इति सामवेदे गौपवनशाखायाम् ॥ ३ ॥ ४ ॥

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ।
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ॥ ५ ॥

कथं तर्हि त्वदुपासकानामुत्तमत्वमित्यत आह क्लेश इति । अव्यक्ता गतिः दुःखं ह्यवाप्यते । गतिः मार्गः । अव्यक्तोपासनद्वारको मत्प्राप्तिमार्गो दुःखमवाप्यत इत्यर्थः । अतिशयेनोपासनमर्वेन्द्रियातिनियमनसर्वसमबुद्धिसर्वभूतहितकरत्वातिसुष्ठ्वाचारसम्यग्विष्णुभक्त्यादिसाधनसन्दर्भमृते नाव्यक्तापरोक्षम् । तदृते च न विष्णुप्रसादः । सत्यपि तस्मिन्न सम्यग् भगवदुपासनं ऋते । नर्ते च तं मोक्षः । विनाऽव्यक्तोपासनं भवत्येव भगवदुपासकानां मोक्ष इति क्लेशिष्ठोऽयं मार्ग इति भावः । तथाऽप्यपरोक्षीकृताव्यक्तानां सुकरं भगवदुपासनं इत्येव प्रयोजनम् । तत्रापि योऽव्यक्तापरोक्षे प्रयासः तावता

प्रयासेन यदि भगवन्तमुपास्ते ऊनेन वा तदा भगवदपरोक्षमेव भवतीति द्वितीयमधिकम् । इन्द्रियसंयमाद्यूनभावेऽप्युपासकस्यापि देवी नातिप्रसादमेति । देवस्तु तानि साधनानि भक्तिमतः स्वयमेव प्रयत्नेन ददातीति सौकर्यमिति भक्तानां भगवदुपासने । इतरत्र तु क्लेशोऽधिकतरः । तदेतत्सर्वं 'पर्युपासते', 'सन्नियम्य', 'अधिकतर' इति परिसंतरपूशब्दैः प्रतीयते ।

सामवेदे माधुच्छन्दसशाखायां चोक्तम्—

'भक्ताश्च येऽतीव विष्णावतीव जितेन्द्रियाः सम्यगाचारयुक्ताः ।
उपासते तां समबुद्धयश्च तेषां देवी दृश्यते नेतरेषाम् ।

दृष्टा च सा भक्तिमतीव विष्णौ दृष्ट्वोपास्ते सर्वविघ्नान् छिनत्ति ।
उपास्य तं वासुदेवं विदित्वा ततस्ततः शान्तिमत्यन्तमेति' ॥

इति । उक्तं च सामवेदे आयास्यशाखायाम्—

'प्रसन्नो भविता देवः सोऽव्यक्तेन सहैव तु ।
यावता तत्प्रसादो हि तावतैव न संशयः ।
न तत्प्रसादमात्रेण प्रीयते स महेश्वरः ।
तस्मिन् प्रीते तु सर्वस्य प्रीतिस्तु भवति ध्रुवम् ।
यद्यप्युपासनाधिक्यं तथाऽपि गुणादो हि सः ।
मुक्तिदश्च स एवैको नाव्यक्तादिस्तु कश्चन' ।

इति ।

'ममात्मभावमिच्छन्तो यतन्ते परमात्मने'

इति मोक्षधर्मे श्रीवचनम् ।

'धर्मनित्ये महाबुद्धौ ब्रह्मण्ये सत्यवादिनि ।
प्रश्रिते दानशीले च सदैव निवसाम्यहम्' ॥

इति च । महतः परं तु ब्रह्मैव । तथा हि भगवता सयुक्तिकमभिहितम् । 'वदतीति चेन्न प्राज्ञो हि' 'त्रयाणामेव चैवमुपन्यासः प्रश्नश्च' इत्यादि । 'तं' इति पुल्लिङ्गाच्चैतत्सिद्धिः । महतः परत्वं त्वव्यक्तपरस्य भवत्येव । तथा चाग्निवेश्यशाखायाम्— 'अनाद्यनन्तं महतः परं ध्रुवं' इति, 'परो हि देवो पुरुहूतो महत्त' इति ।

न चाव्यक्तरूपं भगवता निषिद्धम् । भारतादौ साधितत्वात् । शरीररूपकविन्यस्तगृहीतेः' इत्यादौ तु साङ्ख्यप्रसिद्धं निषिध्य वैदिकमव्यक्त-मेवोक्तम् । तथा च सौकरायणश्रुतिः—

'शरीररूपिकाऽशरीरस्य विष्णोः यतः प्रिया सा जगतः प्रसूतिः' ।

इति । सुव्रतानां क्षिप्रं महदैश्वर्यं ददाति देवी; न देव इति विशेषः ।

'सुवर्णवर्णां पद्मकरां च देवीं सर्वेश्वरीं व्याप्तजडां च बुद्ध्वा ।
सैवेति वै सुव्रतानां तु मासान्महाविभूतिं श्रीस्तु दद्यान्न देवः' ॥

इति ऋग्वेदखिलेषु ॥ ५ ॥

ये तु सर्वाणि कर्माणि मयि संन्यस्य मत्पराः ।
अनन्येनैव योगेन मां ध्यायन्त उपासते ॥ ६ ॥

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि न चिरात्पार्थ मय्यावेशितचेतसाम् ॥ ७ ॥

मय्येव मन आधत्स्व मयि बुद्धिं निवेशय ।
निवसिष्यसि मय्येव अत ऊर्ध्वं न संशयः ॥ ८ ॥

अथ चित्तं समाधातुं न शक्नोषि मयि स्थिरम् ।
अभ्यासयोगेन ततो मामिच्छाऽऽप्तुं धनञ्जय ॥ ९ ॥

अभ्यासेऽप्यसमर्थोऽसि मत्कर्मपरमो भव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ॥ १० ॥

अथैतदप्यशक्तोऽसि कर्तुं मद्योगमाश्रितः ।
सर्वकर्मफलत्यागं ततः कुरु यतात्मवान् ॥ ११ ॥

मदुपासकानां भक्तानां न कश्चित् क्लेश इति दर्शयति **ये त्वित्या-दिना** । उक्तं च सौकरायणश्रुतौ—

'उपासते ये पुरुषं वासुदेवमव्यक्तादेरीप्सितं किं नु तेषां'

इति ।

'तेषामेकान्तिनः श्रेष्ठाः ते चैवानन्यदेवताः ।
अहमेव गतिस्तेषां निराशीः कर्मकारिणाम्' ॥

इति च मोक्षधर्मे ॥ ६-११ ॥

श्रेयो हि ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं विशिष्यते ।
ध्यानात्कर्मफलत्यागः त्यागाच्छान्तिरनन्तरम् ॥ १२ ॥

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहङ्कारः समदुःखसुखः क्षमी ॥ १३ ॥

सन्तुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥

यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः ।
हर्षामर्षभयोद्वेगैर्मुक्तो यस्स च मे प्रियः ॥ १५ ॥

अज्ञानपूर्वादभ्यासाज्ज्ञानमेव विशिष्यते । ज्ञानमात्रात्सज्ज्ञानं ध्यानम् । तथा च सामवेदे अनभिम्लानशाखायाम्—

'अधिकं केवलाभ्यासाज्ज्ञानं तत्सहितं ततः ।
ध्यानं ततश्चापरोक्षं ततः शान्तिर्भविष्यति' ॥

इति । ध्यानात् कर्मफलत्याग इति तु स्तुतिः । अन्यथा कथमसमर्थोऽसीत्युच्यते ।

'तयोस्तु कर्मसंन्यासात् कर्मयोगो विशिष्यते'

इति चोक्तम् ।

'सर्वाधिकं ध्यानमुदाहरन्ति ध्यानाधिके ज्ञानभक्ती परात्मन् ।
कर्माफलाकाङ्क्षमथो विरागः त्यागश्च न ज्ञानकलाफलार्हाश्च' ॥

इति काषायणशाखायाम् । वाक्यसाम्येऽप्यसमर्थविषयत्वोक्तेस्तात्पर्याभावः इतरत्र प्रतीयते । ध्यानादिप्राप्तिकारणत्वाच्च त्यागस्तुतिर्युक्ता । केवलध्यानात् फलत्यागयुक्तं ध्यानमधिकम् । ध्यानयुक्तत्याग एव चात्रोक्तः । अन्यथा कथं त्यागाच्छान्तिरनन्तरमित्युच्यते । कथं च ध्यानादाधिक्यम् । तथा च गौपवनशाखायाम्—

'ध्यानात्तु केवलात्त्यागयुक्तं तदधिकं भवेत्'

इति । न हि त्यागमात्रानन्तरमेव मुक्तिर्भवति । भवति च ध्यानयुक्तात् । केवलत्यागस्तुतिरेवमपि भवति । यथाऽनेन युक्तो जेता नान्यथेत्युक्ते ॥
॥ १२-१५ ॥

अनपेक्षः शुचिर्दक्ष उदासीनो गतव्यथः ।
सर्वारम्भपरित्यागी यो मद्भक्तस्स मे प्रियः ॥ १६ ॥

यो न हृष्यति न द्वेष्टि न शोचति न काङ्क्षति ।
शुभाशुभपरित्यागी भक्तिमान्यस्स मे प्रियः ॥ १७ ॥

समः शत्रौ च मित्रे च तथा मानापमानयोः ।
शीतोष्णसुखदुःखेषु समः सङ्गविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी सन्तुष्टो येन केनचित् ।
अनिकेतः स्थिरमतिर्भक्तिमान् मे प्रियो नरः ॥ १९ ॥

'सर्वारम्भपरित्यागी' इत्यादेः सामान्यविशेषव्याख्यानव्याख्येयभावेना-पुनरुक्तिः । हर्षादिभिर्मुक्त इत्युक्ते कादाचित्कमपि भवतीति 'यो न हृष्यति' इत्युक्तम् । उपचारपरिहारार्थं भक्त्यभ्यासः । 'ये तु सर्वाणि कर्माणि' इत्यादेः प्रपञ्च एषः ॥ १६-१९ ॥

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।
श्रद्धधाना मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥ २० ॥

पिण्डीकृत्योपसंहरति **ये तु धर्म्यामृतमिति** । धर्मो विष्णुः तद्विषयं धर्म्यम् । धर्म्यं मृत्यादिसंसारनाशकं चेति धर्म्यामृतम् । श्रत् आस्तिक्यम् । 'श्रन्नामास्तिक्यमुच्यते' इत्यभिधानम् । तद्धधानाः श्रद्धधानाः ॥ २० ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे भक्तियोगो नाम द्वादशोऽध्यायः ॥ १२ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
द्वादशोऽध्यायः ॥ १२ ॥

॥ अथ त्रयोदशोऽध्यायः ॥

अर्जुन उवाच—

प्रकृतिं पुरुषं चैव क्षेत्रं क्षेत्रज्ञमेव च ।
एतद्वेदितुमिच्छामि ज्ञानं ज्ञेयं च केशव ॥ १ ॥

श्रीभगवानुवाच—

इदं शरीरं कौन्तेय क्षेत्रमित्यभिधीयते ।
एतद्यो वेत्ति तं प्राहुः क्षेत्रज्ञमिति तद्विदः ॥ २ ॥

क्षेत्रज्ञं चापि मां विद्धि सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं यत्तज्ज्ञानं मतं मम ॥ ३ ॥

पूर्वोक्तज्ञानज्ञेयक्षेत्रपुरुषान् पिण्डीकृत्य विविच्य दर्शयत्यनेनाध्यायेन । ॥ १ ॥ २ ॥ ३ ॥

तत्क्षेत्रं यच्च यादृक् च यद्विकारि यतश्च यत् ।
स च यो यत्प्रभावश्च तत्समासेन मे शृणु ॥ ४ ॥

यद्विकारि येन विकारेण युक्तम् । यतश्च यद्यतो याति प्रवर्तते । स च प्रवर्तकः । यतश्च यदित्यस्मात्प्रवर्तते क्षेत्रमिति वचनम् । स च य इति स्वरूपमात्रम् ॥ ४ ॥

ऋषिभिर्बहुधा गीतं छन्दोभिर्विविधैः पृथक् ।
ब्रह्मसूत्रपदैश्चैव हेतुमद्भिर्विनिश्चितैः ॥ ५ ॥

महाभूतान्यहङ्कारो बुद्धिरव्यक्तमेव च ।
इन्द्रियाणि दशैकं च पञ्च चेन्द्रियगोचराः ॥ ६ ॥

ब्रह्मसूत्राणि शारीरकम् ॥ ५ ॥ ६ ॥

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ ७ ॥

इच्छादयो विकाराः ॥ ७ ॥

अमानित्वमदम्भित्वमहिंसा क्षान्तिरार्जवम् ।
आचार्योपासनं शौचं स्थैर्यमात्मविनिग्रहः ॥ ८ ॥

इन्द्रियार्थेषु वैराग्यमनहङ्कार एव च ।
जन्ममृत्युजराव्याधिदुःखदोषानुदर्शनम् ॥ ९ ॥

'स च यो यत्प्रभावश्च' इति वक्तुं तज्ज्ञानसाधनान्याह **अमानित्वमित्यादिना** । आत्माल्पत्वं ज्ञात्वाऽपि महत्त्वप्रदर्शनं डम्भः ।
'ज्ञात्वाऽपि स्वात्मनोऽल्पत्वं डम्भो माहात्म्यदर्शनं' इति ह्यभिधानम् ।
आर्जवं मनोवाक्कायकर्मणामवैपरीत्यम् ॥ ८ ॥ ९ ॥

असक्तिरनभिष्वङ्गः पुत्रदारगृहादिषु ।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु ॥ १० ॥

मयि चानन्ययोगेन भक्तिरव्यभिचारिणी ।
विविक्तदेशसेवित्वमरतिर्जनसंसदि ॥ ११ ॥

सक्तिः स्नेहः । स एवातिपक्वोऽभिष्वङ्गः । 'स्नेहस्सक्तिस्स एवातिपक्वोऽभिष्वङ्ग उच्यते' इत्यभिधानम् ॥ १० ॥ ११ ॥

अध्यात्मज्ञाननित्यत्वं तत्वज्ञानार्थदर्शनम् ।
एतज्ज्ञानमिति प्रोक्तमज्ञानं यदतोऽन्यथा ॥ १२ ॥

तत्वज्ञानार्थदर्शनं अपरोक्षज्ञानार्थं शास्त्रदर्शनम् ॥ १२ ॥

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वाऽमृतमश्नुते ।
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ॥ १३ ॥

'परं ब्रह्म' इति 'स च य' इति प्रतिज्ञातमुच्यते । अन्यत् 'यत्प्रभाव' इति । आदिमद्देहवर्जितमनादिमत् । अन्यथा 'अनादि' इत्येव स्यात् ॥ १३ ॥

सर्वतः पाणिपादं तत्सर्वतोऽक्षिशिरोमुखम् ।
सर्वतः श्रुतिमल्लोके सर्वमावृत्य तिष्ठति ॥ १४ ॥

सर्वेन्द्रियगुणाभासं सर्वेन्द्रियविवर्जितम् ।
असक्तं सर्वभृच्चैव निर्गुणं गुणभोक्तृ च ॥ १५ ॥

बहिरन्तश्च भूतानामचरं चरमेव च ।
सूक्ष्मत्वात्तदविज्ञेयं दूरस्थं चान्तिके च तत् ॥ १६ ॥

अविभक्तं च भूतेषु विभक्तमिव च स्थितम् ।
भूतभर्तृ च तज्ज्ञेयं ग्रसिष्णु प्रभविष्णु च ॥ १७ ॥

ज्योतिषामपि तज्ज्योतिस्तमसः परमुच्यते ।
ज्ञानं ज्ञेयं ज्ञानगम्यं हृदि सर्वस्य धिष्ठितम् ॥ १८ ॥

सर्वेन्द्रियाणि गुणांश्चाभासयतीति सर्वेन्द्रियगुणाभासम् । इन्द्रियवर्जितत्वाद्यर्थ उक्तः पुरस्तात् ॥ १४–१८ ॥

इति क्षेत्रं तथा ज्ञानं ज्ञेयं चोक्तं समासतः ।
मद्भक्त एतद्विज्ञाय मद्भावायोपपद्यते ॥ १९ ॥

विकारान्तर्भावात् ज्ञानसाधनं प्रथमत उक्तम् । बहुत्वात् साधनात्युपयोगात् प्रभावः ॥ १९ ॥

प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ २० ॥

'यतश्च यत्' इति वक्तुं प्रकृतिविकारपुरुषान् सङ्क्षिप्याह **प्रकृतिमिति** ॥ गुणाः सत्त्वादयः । तेषामत्यल्पो विशेषो लयात्सर्ग इति विकाराः पृथगुक्ताः ।

'कार्याकार्यगुणास्तिस्रः यतस्स्वल्पोद्भवो जनौ'

इति माधुच्छन्दसशाखायाम् ॥ २० ॥

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।
पुरुषस्सुखदुःखानां भोक्तृत्वे हेतुरुच्यते ॥ २१ ॥
पुरुषः प्रकृतिस्थो हि भुंक्ते प्रकृतिजान् गुणान् ।
कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥ २२ ॥

कार्यं शरीरम् । 'शरीरं कार्यमुच्यते' इत्यभिधानात् । कारणानि इन्द्रियाणि । भोगोऽनुभवः । स हि चिद्रूपत्वादनुभवति । प्रकृतिश्च जडत्वात् परिणामिनी ।

'कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।
भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम्' ॥

इति भागवते ॥ २१-२२ ॥

उपद्रष्टाऽनुमन्ता च भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तो देहेऽस्मिन् पुरुषः परः ॥ २३ ॥

'यतश्च यत्' इत्याह **उपद्रष्टेति** ॥ अनुमन्ता अन्वनु विशेषतो निरूपकः । 'पुरुषस्सुखदुःखानां' इति जीव उक्तः । 'पुरुषं प्रकृतिं' इति जीवेश्वरौ सहैवोच्येते । अन्यत्र महातात्पर्यविरोधः । उत्कर्षे हि महातात्पर्यम् । तथा हि सौकरायणश्रुतिः—

'अवाच्योत्कर्षे महत्त्वात् सर्ववाचां सर्वन्यायानां च महत्तत्परत्वम् ।
विष्णोरनन्तस्य परात्परस्य तच्चापि ह्यस्त्येव न चात्र शङ्का ।
अतो विरुद्धं तु यदत्र मानं तदक्षजादावथवाऽपि युक्तिः ॥
न तत्प्रमाणं कवयो वदन्ति न चापि युक्तिर्ह्यनमतिर्हि दृष्टेः ।'

इति । अतो युक्तिभिरप्येतदपलापो न युक्तः । अतो यथा युक्त्याऽविद्यमानत्वादि कल्पयति साप्याभासरूपेति सदेव माहात्म्यं वेदैरुच्यत इति सिद्ध्यति । अवान्तरं च तात्पर्यं तत्रास्ति । उक्तं च तत्रैव—

'अवान्तरं तत्परत्वं च सत्त्वे महद्वाप्येकत्वात्तयोरनन्ते' इति । श्यामत्वाद्यभिधानाच्च । युक्तं च पुरुषमतिकल्पितयुक्त्यादेराभासत्वम् । अज्ञानसंभवात् । न तु स्वतः प्रमाणस्य वेदस्याभासत्वम् । अदर्शनं च संभवत्येव पुंसां बहूनामप्यज्ञानात् । तर्ह्यसदनधीतश्रुत्यादौ विपर्ययोऽपि स्यादिति न वाच्यम् । यतस्तत्रैवाऽऽह—

'नैव तद्विरुद्धा वाचो नैव तद्विरुद्धा युक्तयः इति ह प्रजापतिरुवाच' । इति । तद्विरुद्धं च जीवसात्म्यम् ।

'आभास एव च' इति चोक्तम् । 'जनमेजय उवाच—

बहवः पुरुषा ब्रह्मन् उताहो एक एव तु ।
को ह्यत्र पुरुषश्रेष्ठः तं भवान् वक्तुमर्हति ॥

श्री वैशम्पायन उवाच—

'नैतदिच्छन्ति पुरुषमेकं कुरुकुलोद्भव ।
बहूनां पुरुषाणां हि यथैका योनिरुच्यते ।
तथा तं पुरुषं विश्वमाख्यास्यामि गुणाधिकम् ॥'

इति मोक्षधर्मे । न च तत्सर्वं स्वप्नेन्द्रजालवत् । 'वैधर्म्याच्च न स्वप्नादिवत्'

इति भगवद्वचनम् । न च स्वप्नवदेकजीवकल्पितत्वे मानं पश्यामः । विपर्यये माश्रुक्ता द्वितीये । उक्तं च अयास्यशाखायां —

'स्वप्नो ह वाऽयं चञ्चलात्वान्न स्वप्नो न हि विच्छेदो एतदिति' इति । नायं दोषः । न हीश्वरस्य जीवैक्यमुच्यते । जीवस्य हीश्वरैक्यं ध्येयम् । तदपि न निरुपाधिकम् । अतो न प्रतिबिम्बत्वस्य विरोध्यैक्यम् । तथा च माधुच्छन्दसश्रुतिः —

'ऐक्यं चापि प्रतिबिम्बेम विष्णोः जीवस्यैतदृषयो वदन्ति' । इति । अहंग्रहोपासने च फलाधिक्यं आग्निवेश्यश्रुतिसिद्धम्

'अहंग्रहोपासकस्तस्य साम्यं अभ्याशो ह वा अश्नुते नात्र शङ्का' । इति ।

'तदीयोऽहमिति ज्ञानमहंग्रह इतीरितः'

इति वामने ।

'तद्वशत्वात् सोऽस्मीति भृत्यैरेव न तु स्वतः' इति च । प्रातिबिम्ब्येन सोऽस्मि भृत्यश्च इति भावना । तथा हि अयास्यशाखायाम् —

'भृत्यश्चाहं प्रातिबिम्ब्येन सोऽस्मि इत्येवं ह्युपास्यः परमः पुमान् सः'

इति । प्रातिबिम्ब्यं च तत्साम्यमेव ॥ २३ ॥

य एवं वेत्ति पुरुषं प्रकृतिं च गुणैस्सह ।
सर्वथा वर्तमानोऽपि न स भूयोऽपि जायते ॥ २४ ॥

ध्यानेनात्मनि पश्यन्ति केचिदात्मानमात्मना ।
अन्ये साङ्ख्येन योगेन कर्मयोगेन चापरे ॥ २५ ॥

अन्ये त्वेवमजानन्तः श्रुत्वाऽन्येभ्य उपासते ।
तेऽपि चातितरन्त्येव मृत्युं श्रुतिपरायणाः ॥ २६ ॥

साङ्ख्येन वेदोक्तभगवत्स्वरूपज्ञानेन। कर्मिणामपि श्रुत्वा ज्ञात्वा ध्यात्वा दृष्टिः। श्रावकाणां च ज्ञात्वा ध्यात्वा। साङ्ख्यानां च ध्यात्वा। तथा च गौपवनश्रुतिः—

'कर्मकृच्चापि तच्छ्रुत्वा ज्ञात्वा ध्यात्वाऽनुपश्यति।
श्रावकोऽपि तथा ज्ञात्वा ध्यात्वा ज्ञान्यपि पश्यति।
अन्यथा तस्य दृष्टिर्हि कथञ्चिन्नोपजायते' ॥

इति। 'अन्य' इत्यशक्तानामप्युपायदर्शनार्थम् ॥ २४ ॥ २५ ॥ २६ ॥

यावत्सञ्जायते किञ्चित्सत्त्वं स्थावरजङ्गमम्।
क्षेत्रक्षेत्रज्ञसंयोगात् तद्विद्धि भरतर्षभ　　॥ २७ ॥

समं सर्वेषु भूतेषु तिष्ठन्तं परमेश्वरम्।
विनश्यत्स्वविनश्यन्तं यः पश्यति स पश्यति　　॥ २८ ॥

पुनश्च प्रकृतिपुरुषेश्वरस्वरूपं साम्यादिधर्मयुक्तमाह **यावदित्यादिना** ॥ ॥ २७ ॥ २८ ॥ २९ ॥

समं पश्यन् हि सर्वत्र समवस्थितमीश्वरम्।
न हिनस्त्यात्मनाऽऽत्मानं ततो याति परां गतिम्　　॥ २९ ॥

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वशः।
यः पश्यति तथाऽऽत्मानमकर्तारं स पश्यति　　॥ ३० ॥

आत्मानं चाकर्तारं पश्यति स पश्यति ॥ ३० ॥

यदा भूतपृथग्भावमेकस्थमनुपश्यति।
तत एव च विस्तारं ब्रह्म सम्पद्यते तदा　　॥ ३१ ॥

एकस्थं, एकस्मिन् विष्णौ स्थितम्। तत एव च विष्णोः विस्तारम्। ॥ ३१ ॥

अनादित्वान्निर्गुणत्वात्परमात्माऽयमव्ययः ।
शरीरस्थोऽपि कौन्तेय न करोति न लिप्यते ॥ ३२ ॥

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथाऽऽत्मा नोपलिप्यते ॥ ३३ ॥

यथा प्रकाशयत्येकः कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं प्रकाशयति भारत ॥ ३४ ॥

न च व्ययादिस्तस्येत्याह **अनादित्वात् इति**। सादि हि प्रायो व्ययि गुणात्मकं च । 'न करोति' इत्यादेरर्थ उक्तः पुरस्तात् । न लौकिकक्रियादिस्तस्य । अतो 'न प्रज्ञं' इत्यादिवदिति ॥ ३२ ॥ ३३ ॥ ३४ ॥

क्षेत्रक्षेत्रज्ञयोरेवमन्तरं ज्ञानचक्षुषा ।
भूतप्रकृतिमोक्षं च ये विदुर्यान्ति ते परम् ॥ ३५ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे क्षेत्रक्षेत्रज्ञयोगो नाम त्रयोदशोऽध्यायः ॥ १३ ॥

भूतेभ्यः प्रकृतेश्च मोक्षसाधनममानित्वादिकम् ॥ ३५ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये

त्रयोदशोऽध्यायः ॥ १३ ॥

॥ अथ चतुर्दशोऽध्यायः ॥

श्रीभगवानुवाच—

परं भूयः प्रवक्ष्यामि ज्ञानानां ज्ञानमुत्तमम् ।
यज्ज्ञात्वा मुनयः सर्वे परां सिद्धिमितो गताः ॥ १ ॥

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥ २ ॥

साधनं प्राधान्येनोत्तरैरध्यायैर्वक्ति ॥ १ ॥ २ ॥

मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ ३ ॥

सर्वयोनिषु कौन्तेय मूर्तयः संभवन्ति याः ।
तासां ब्रह्म महद्योनिरहं बीजप्रदः पिता ॥ ४ ॥

महत् ब्रह्म प्रकृतिः । सा च श्रीभूदुर्गेति भिन्ना । उमासरस्वत्या-स्तु तदंशयुता अन्यजीवाः । तथा च काषायणश्रुतिः—

'श्रीः भूः दुर्गा महती तु माया
सा लोकसूतिः जगतो बन्धिका च ।
उमावागाद्या अन्यजीवास्तदंशाः
तदात्मना सर्ववेदेषु गीताः ' ॥

॥ । 'मम योनिः' इति गर्भाधानार्था योनिः । न तु माता वाक्यशेषात् ।
॥ हि सामवेदे शार्कराक्षश्रुतौ—

'विष्णोर्योनिः गर्भसन्धारणार्था महामाया सर्वदुःखैर्विहीना ।

तथाप्यात्मानं दुःखिवन्मोहनार्थं प्रकाशयन्ती सह विष्णुना

इति । अतः सीतादुःखादिकं मृषा प्रदर्शनमेव । तथा कूर्मपुराणे । न चेयं भूः । तथा च सौकरायणश्रुतिः—

'अन्या भूः भूरियं तस्य च्छाया भूतावमा सा हि भूतैक

इति ।

'अवाप स्वेच्छया दास्यं जगतां प्रपितामही'

इति अनभिम्लामश्रुतिः । मत्स्यपुराणोक्तमपि स्वेच्छयैव । महद्ब्रह्मशब्दवा॰ प्रकृतिरेव ।

'महती ब्रह्मणी द्वे तु प्रकृतिश्च महेश्वरः'

इति तत्रैव ॥ ३ ॥ ४ ॥

सत्त्वं रजस्तम इति गुणाः प्रकृतिसंभवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।
सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

बन्धप्रकारं दर्शयति साधनानुष्ठानाय- **सत्त्वमित्यादिना** ॥ ५ ॥

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।
तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

तृष्णासङ्गयोः समुद्भवं, तयोः कारणम् ॥ ७ ॥

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।
प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

अज्ञानं जायते यतः तदज्ञानजम् । 'प्रमादमोहौ तमसः

वाक्यशेषात् ॥ ८ ॥

सत्त्वं सुखे सञ्जयति रजः कर्मणि भारत ।
ज्ञानमावृत्य तु तमः प्रमादे सञ्जयत्युत ॥ ९ ॥
रजस्तमश्चाभिभूय सत्त्वं भवति भारत ।
रजस्सत्त्वं तमश्चैव तमः सत्त्वं रजस्तथा ॥ १० ॥
सर्वद्वारेषु देहेऽस्मिन् प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्यात् विवृद्धं सत्त्वमित्युत ॥ ११ ॥
लोभः प्रवृत्तिरारम्भः कर्मणामशमः स्पृहा ।
रजस्येतानि जायन्ते विवृद्धे भरतर्षभ ॥ १२ ॥
अप्रकाशोऽप्रवृत्तिश्च प्रमादो मोह एव च ।
तमस्येतानि जायन्ते विवृद्धे कुरुनन्दन ॥ १३ ॥
यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहभृत् ।
तदोत्तमविदां लोकानमलान् प्रतिपद्यते ॥ १४ ॥
रजसि प्रलयं गत्वा कर्मसङ्गिषु जायते ।
तथा प्रलीनस्तमसि मूढयोनिषु जायते ॥ १५ ॥
कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखमज्ञानं तमसः फलम् ॥ १६ ॥
सत्त्वात्सञ्जायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥ १७ ॥
ऊर्ध्वं गच्छन्ति सत्त्वस्थाः मध्ये तिष्ठन्ति राजसाः ।
जघन्यगुणवृत्तिस्थाः अधो गच्छन्ति तामसाः ॥ १८ ॥

रजसस्तु फलं दुःखमित्यल्पसुखं दुःखम् । तथा हि शाकराक्ष्य"म्—

'सेव जायते मात्रया सुखं दुःखं तस्मात्तान् सुखिनो दुःखिन इत्याचक्षते'

अन्यथा दुःखस्यातिकष्टत्वात्तमोऽधिकत्वं रजसो न स्यात् ॥ ९-१८ ॥

नान्यं गुणेभ्यः कर्तारं यदा द्रष्टाऽनुपश्यति ।
गुणेभ्यश्च परं वेत्ति मद्भावं सोऽधिगच्छति ॥ १९

गुणानेतानतीत्य त्रीन् देही देहसमुद्भवान् ।
जन्ममृत्युजरादुःखैः विमुक्तोऽमृतमश्नुते ॥ २०

अर्जुन उवाच —

कैर्लिङ्गैस्त्रीन् गुणानेतानतीतो भवति प्रभो ।
किमाचारः कथं चैतान् त्रीन् गुणानतिवर्तते ॥ २१

परिणामिकर्तारं गुणेभ्योऽन्यं न पश्यति । अन्यथा

'यदा पश्यः पश्यते रुग्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम्'

इति श्रुतिविरोधः ।

'नाहं कर्ता न कर्ता त्वं कर्ता यस्तु सदा प्रभुः'

इति मोक्षधर्मे ॥ १९-२१ ॥

श्रीभगवानुवाच—

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ २२ ॥

उदासीनवदासीनो गुणैर्यो न विचाल्यते ।
गुणा वर्तन्त इत्येव योऽवतिष्ठति नेङ्गते ॥ २३ ॥

समदुःखसुखस्वस्थः समलोष्टाश्मकाञ्चनः ।
तुल्यप्रियाप्रियो धीरः तुल्यनिन्दाऽऽत्मसंस्तुतिः ॥ २४ ॥

प्रायो न द्वेष्टि, न काङ्क्षति । तथा हि सामवेदे भाल्लवेय-शाखायाम् —

'रजस्तमस्सत्त्वगुणान् प्रवृत्तान् प्रायो न च द्वेष्टि न चापि काङ्क्षति ।
तथाऽपि सूक्ष्मं सत्त्वगुणं च काङ्क्षेत् यदि प्रविष्टं सुतमश्च जह्यात्' इति ॥

'न हि देवा ऋषयश्च सत्त्वस्था नृपसत्तम ।
हीनास्सत्त्वेन सूक्ष्मेण ततो वैकारिका मताः ।
कथं वैकारिको गच्छेत् पुरुषः पुरुषोत्तमम्' ॥

इति मोक्षधर्मे ।

'सात्त्विकः पुरुषव्याघ्र भवेन्मोक्षार्थनिश्चितः'

इति च ॥ २२-२३ ॥

मानापमानयोस्तुल्यस्तुल्यो मित्रारिपक्षयोः ।
सर्वारम्भपरित्यागी गुणातीतस्स उच्यते ॥ २५ ॥

तुल्यत्वार्थः उक्तः पुरस्तात् ॥ २५ ॥

मां च योऽव्यभिचारेण भक्तियोगेन सेवते ।
स गुणान् समतीत्यैतान् ब्रह्मभूयाय कल्पते ॥ २६ ॥

ब्रह्मवत् प्रकृतिवत् भगवत्प्रियत्वं ब्रह्मभूयम् । न तु तावत्प्रियत्वम् । किं तु प्रियत्वमात्रम् ।

'बद्धो वाऽपि तु मुक्तो वा न रमावत् प्रिया हरेः'

इति पाद्मे । भूयाय भावाय ॥ २६ ॥

ब्रह्मणो हि प्रतिष्ठाऽहममृतस्याव्ययस्य च ।
शाश्वतस्य च धर्मस्य सुखस्यैकान्तिकस्य च ॥ २७ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे गुणत्रयविभक्तियोगो नाम चतुर्दशोऽध्यायः ॥ १४ ॥

ब्रह्मणो मायायाः ॥ २७ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये चतुर्दशोऽध्यायः ॥ १४ ॥

॥ अथ पञ्चदशोऽध्यायः ॥

श्रीभगवानुवाच—

ऊर्ध्वमूलमधःशाखमश्वत्थं प्राहुरव्ययम् ।
छन्दांसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ १ ॥

संसारस्वरूपतदत्ययोपायविज्ञानान्यस्मिन्नध्याये दर्शयति । ऊर्ध्वो विष्णुः ।

'ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि द्रविणꣳसवर्चसम्' इति हि श्रुतिः । ऊर्ध्वः उत्तमः सर्वतः । अधो निकृष्टं शाखा भूतानि । श्वोऽपि एकप्रकारेण न तिष्ठतीत्यश्वत्थः । तथाऽपि न प्रवाहव्ययः । पूर्वब्रह्मकाले यथा स्थितिस्तथा सर्वत्रापीत्यव्ययता । फलकारणत्वात् च्छन्दसां पर्णत्वम् । न हि कदाचिदप्यजाते पर्णे फलोत्पत्तिः ॥ १ ॥

अधश्चोर्ध्वं प्रसृतास्तस्य शाखा गुणप्रवृद्धा विषयप्रवालाः ।
अधश्च मूलान्यनुसन्ततानि कर्मानुबन्धीनि मनुष्यलोके ॥ २ ॥

अव्यक्तेऽपि सूक्ष्मरूपेण सन्ति शरीरादौ भूतानीत्यधश्चोर्ध्वं च प्रसृताः । गुणैः सत्त्वादिभिः । प्रतीतिमात्रसुखत्वात्प्रवाला विषयाः । मूलानि भगवद्रूपादीनि । भगवानपि कर्मानुबन्धेन हि फलं ददाति । तथा च भाल्लवेयशाखायां—

'ब्रह्म वा अस्य पृथङ्मूलं, प्रकृतिः समूलं, सत्त्वादयो अर्वाचीनमूलम् भूतानि शाखा छन्दांसि पर्णानि देवा नृतिर्यञ्चश्च शाखाः । पत्रेभ्यो हि फलं जायते । मात्राः शिफाः । मुक्तिः फलममुक्तिः फलम । मोक्षो रसः अमोक्षो रसः । अव्यक्ते च शाखाः । व्यक्ते च शाखाः । अव्यक्ते च मूलं व्यक्ते च मूलम् । एषोऽश्वत्थो गुणालोलपत्रो न क्षीयते न न क्षीयते; न ह्येष कदाचनान्यथा जायते, नान्यथा जायते' इति ॥ २ ॥

न रूपमस्येह तथोपलभ्यते नान्तो न चादिर्न च सम्प्रतिष्ठा ।
अश्वत्थमेनं सुविरूढमूलमसङ्गशस्त्रेण दृढेन छित्त्वा ॥ ३ ॥

यथा स्थितस्तथा नोपलभ्यते । अन्तादिर्विष्णुः । 'त्वमादिरन्तो जगतोऽस्य मध्यं' इति भागवते ।

'अनाद्यन्तं परं ब्रह्म न देवा ऋषयो विदुः'

इति च मोक्षधर्मे । असङ्गशस्त्रेण, सङ्गराहित्यसहितेन ज्ञानेन ।

'ज्ञानासिनोपासनया सितेन' इति भागवते ।

छेदश्च विमर्श एव । ततश्च तस्यैवाबन्धकं भवति । तथा हि मूलस्थं ब्रह्म प्रतीयते । तच्चोक्तं तऽछ्रुतावेव—

'विमर्शो ह्यस्य च्छेदः । स तं न बध्नाति बध्नाति चान्यान्'

इति ॥ ३ ॥

ततः परं तत्परिमार्गितव्यं यस्मिन् गता न निवर्तन्ति भूयः ।
तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

तदर्थं च तमेव प्रपद्ये, प्रपद्येत । तच्चोक्तं तत्रैव 'तं वै प्रपद्येय यं वै प्रपद्य न शोचति न हृष्यति न जायते न म्रियते तद्ब्रह्म मूलं तत् च्छित्सुः' इति ।

'नारायणेन दृष्टश्च प्रतिबद्धो भवेत् पुमान्'

इति च मोक्षधर्मे । छेदनोपायो ह्यत्राकाङ्क्षितः । न च भगवतोऽन्यः शरण्योऽस्ति ॥ ४ ॥

निर्मानमोहा जितसङ्गदोषा अध्यात्मनित्या विनिवृत्तकामाः ।
द्वन्द्वैर्विमुक्ताः सुखदुःखसञ्ज्ञैः गच्छन्त्यमूढाः पदमव्ययं तत् ॥ ५ ॥

साधनान्तरमाह **निर्मानेति** ॥ ५ ॥

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥ ६ ॥

ममैवांशो जीवलोके जीवभूतः सनातनः ।
मनःषष्ठानीन्द्रियाणि प्रकृतिस्थानि कर्षति ॥ ७ ॥

स्वरूपं कथयति— **न तदित्यादिना** ॥ ६ ॥ ७ ॥

शरीरं यदवाप्नोति यच्चाप्युत्क्रामतीश्वरः ।
गृहीत्वैतानि संयाति वायुर्गन्धानिवाशयात् ॥ ८ ॥

'कर्षति' इत्युक्ते जीवस्य स्वातन्त्र्यं प्रतीतम् । तन्निवारयति **शरीरमित्यादिना** ॥ यद्यदा शरीरमवाप्नोत्युत्क्रामति जीवः तदा ईश्वर एव एतानि गृहीत्वा संयाति ।

'यत्र यत्र च संयुक्तो धाता गर्भं पुनः पुनः ।
तत्र तत्रैव वसति न तत्र स्वयमिच्छति' ॥

इति मोक्षधर्मे ।

'भावाभावावपि जानन् गरीयो जानामि श्रेयो न तु तत् करोमि ।
आशासु हर्म्यासु हृदासु कुर्वन् यथा नियुक्तोऽस्मि तथा वहामि' ॥

इति च ।

'हत्वा जित्वाऽपि मघवन् यः कश्चित् पुरुषायते ।
अकर्ता त्वेव भवति कर्ता त्वेव करोति तत्' ॥

इति च ।

'तद्यथाऽनः सुसमाहितं उत्सर्जद्यायात् एवमेवायं शरीर आत्मा प्राज्ञेनान्वारूढ उत्सर्जद्याति' इति च श्रुतिः ।

'वाङ् मनसि सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायां' इति च । गन्धानिव सूक्ष्माणि । भोगो अस्यापि साधितः पुरस्तात् ॥ ८ ॥

श्रोत्रं चक्षुः स्पर्शनं च रसनं घ्राणमेव च ।
अधिष्ठाय मनश्चायं विषयानुपसेवते ॥ ९ ॥

इन्द्रियद्वाराऽपि सोऽपि भुंक्ते —

'तद्य इमे वीणायां गायन्ति एतं ते गायन्ति'

इति च श्रुतिः । गुणान्वितमेव भुङ्क्ते ।

'न ह वै देवान् पापं गच्छति' इति श्रुतेः ॥ ९ ॥

उत्क्रामन्तं स्थितं वाऽपि भुञ्जानं वा गुणान्वितम् ।
विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः ॥ १० ॥

तर्हि किमिति न दृश्यत इत्यत आह **उत्क्रामन्तमित्यादिना** ॥ १० ॥

यतन्तो योगिनश्चैनं पश्यन्त्यात्मन्यवस्थितम् ।
यतन्तोऽप्यकृतात्मानो नैनं पश्यन्त्यचेतसः ॥ ११ ॥

यतन्तो ज्ञानं प्राप्य । अकृतात्मानोऽशुद्धबुद्धयः ॥ ११ ॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥ १२ ॥

पूर्वोक्तमेव ज्ञानं प्रपञ्चयति **यदादित्यगतमित्यादिना** ॥ १२ ॥

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४ ॥

गां भूमिम् ॥ १३ ॥ १४ ॥

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५ ॥

वेदनिर्णयात्मिका मीमांसा वेदान्ताः । तथा च सामवेदे प्राचीनशाला-श्रुतिः—

'स वेदान्तकृत् स कालकइति स ह्येव युक्तिसूत्रकृत् सालकः' इति ॥ १५ ॥

द्वाविमौ पुरुषौ लोके क्षरश्चाक्षर एव च।
क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ॥ १६ ॥

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ॥ १७ ॥

यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः ।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ १८ ॥

यो मामेवमसंमूढो जानाति पुरुषोत्तमम् ।
स सर्वविद्भजति मां सर्वभावेन भारत ॥ १९ ॥

इति गुह्यतमं शास्त्रमिदमुक्तं मयाऽनघ ।
एतद्बुध्वा बुद्धिमान् स्यात् कृतकृत्यश्च भारत ॥ २० ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे पुराणपुरुषोत्तमयोगो नाम पञ्चदशोऽध्यायः ॥ १५ ॥

क्षरभूतानि ब्रह्मादीनि । कूटस्थः प्रकृतिः । तथा च शार्कराक्ष-श्रुतिः—

'प्रजापतिप्रमुखाः सर्वजीवाः क्षरोऽक्षरः पुरुषो वै प्रधानम् ।
तदुत्तमं चान्यमुदाहरन्ति जालाजालं मातरिश्वानमेकम्' ॥

इति ॥ १६-२० ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये पञ्चदशोऽध्यायः ॥ १५ ॥

॥ अथ षोडशोऽध्यायः ॥

श्रीभगवानुवाच —

अभयं सत्त्वसंशुद्धिः ज्ञानयोगव्यवस्थितिः ।
दानं दमश्च यज्ञश्च स्वाध्यायस्तप आर्जवम् ॥ १ ॥

पुमर्थसाधनविरोधीन्यनेनाध्यायेन दर्शयति । तपो ब्रह्मचर्यादि । 'ब्रह्मचर्यादिकं तपः' इत्यभिधानाम् ॥ १ ॥

अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।
दया भूतेष्वलोलुत्वं मार्दवं ह्रीरचापलम् ॥ २ ॥

पैशुनं परोपद्रवनिमित्तदोषाणां राजादेः कथनम् ।

'परोपद्रवहेतूनां दोषाणां पैशुनं वचः ।
राजादेस्तु मदाद्भीतेरदृष्टिर्दर्प उच्यते ॥'

इत्यभिधानात् । लौल्यं रागः । 'रागो लौल्यं तथा रक्तिः' इत्यभिधानात् । अचापलं स्थैर्यम् । 'चपलश्चञ्चलोऽस्थिरः' इत्यभिधानात् ॥ २ ॥

तेजः क्षमा धृतिः शौचमद्रोहो नातिमानिता ।
भवन्ति सम्पदं दैवीमभिजातस्य भारत ॥ ३ ॥

दम्भो दर्पोऽभिमानश्च क्रोधः पारुष्यमेव च ।
अज्ञानं चाभिजातस्य पार्थ सम्पदमासुरीम् ॥ ४ ॥

दैवी सम्पद्विमोक्षाय निबन्धायासुरी मता ।
मा शुचः सम्पदं दैवीमभिजातोऽसि पाण्डव ॥ ५ ॥

द्वौ भूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।
दैवो विस्तरशः प्रोक्त आसुरं पार्थ मे शृणु ॥ ६ ॥

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ॥ ७ ॥

क्षमा तु क्रोधाभावेन सहापकर्तुरनपकारः—

'अक्रोधोऽद्वेषकृच्छत्रोः क्षमावान् स निगद्यते'

इत्यभिधानात् । दैवीं सम्पदं अभिजातः प्रतिजातः ॥ ३-७ ॥

असत्यमप्रतिष्ठं ते जगदाहुरनीश्वरम् ।
अपरस्परसम्भूतं किमन्यत् कामहैतुकम् ॥ ८ ॥

एतां दृष्टिमवष्टभ्य नष्टात्मानोऽल्पबुद्धयः ।
प्रभवन्त्युग्रकर्माणः क्षयाय जगतोऽहिताः ॥ ९ ॥

जगतः सत्यं प्रतिष्ठा ईश्वरश्च विष्णुः । तद्वैपरीत्येनाऽहुः । 'तस्योपनिषत् सत्यस्य सत्यमिति । प्राणा वै सत्यम्, तेषामेष सत्यं' इति हि श्रुतिः ।

'द्वे वा व ब्रह्मणो रूपे मूर्तं चामूर्तं च स्थितं च यच्च सच्च त्यच्चेति ।
तस्योपनिषत्सत्यस्य सत्यमिति, एष ह्येव एतत् सादयति यामयति चेति' ।

इति प्राचीनशालाश्रुतिः । परस्परसंभवो ह्युक्तः 'अन्नाद्भवन्ति भूतानि' इत्यादिना ॥ ८-९ ॥

काममाश्रित्य दुष्पूरं दम्भमानमदान्विताः ।
मोहाद् गृहीत्वाऽसद्ग्राहान् प्रवर्तन्तेऽशुचिव्रताः ॥ १० ॥

चिन्तामपरिमेयां च प्रलयान्तामुपाश्रिताः ।
कामोपभोगपरमा एतावदिति निश्चिताः ॥ ११ ॥

आशापाशशतैर्बद्धाः कामक्रोधपरायणाः ।
ईहन्ते कामभोगार्थं अन्यायेनार्थसञ्चयान् ॥ १२ ॥

इदमद्य मया लब्धं इमं प्राप्स्ये मनोरथम् ।
इदमस्तीदमपि मे भविष्यति पुनर्धनम् ॥ १३ ॥

असौ मया हतः शत्रुर्हनिष्ये चापरानपि ।
ईश्वरोऽहमहं भोगी सिद्धोऽहं बलवान् सुखी ॥ १४ ॥

आढ्योऽभिजनवानस्मि कोऽन्योऽस्ति सदृशो मया ।
यक्ष्ये दास्यामि मोदिष्य इत्यज्ञानविमोहिताः ॥ १५ ॥

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥ १६ ॥

आत्मसम्भाविताः स्तब्धाः धनमानमदान्विताः ।
यजन्ते नामयज्ञैस्ते दम्भेनाविधिपूर्वकम् ॥ १७ ॥

दुष्पूरो हि कामः—

'पाताल इव दुष्पूरो मां हि क्लेशयते सदा'

इति हि मोक्षधर्मे ॥ १०–१७ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं च संश्रिताः ।
मामात्मपरदेहेषु प्रद्विषन्तोऽभ्यसूयकाः ॥ १८ ॥

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभानासुरीष्वेव योनिषु ॥ १९ ॥

आसुरीं योनिमापन्ना मूढा जन्मनि जन्मनि ।
मामप्राप्यैव कौन्तेय ततो यान्त्यधमां गतिम् ॥ २० ॥

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामः क्रोधस्तथा लोभः तस्मादेतत्त्रयं त्यजेत् ॥ २१ ॥

एतैर्विमुक्तः कौन्तेय तमोद्वारैस्त्रिभिर्नरः ।
आचरत्यात्मनः श्रेयस्ततो याति परां गतिम् ॥ २२ ॥

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥ २३ ॥

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ ।
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि ॥ २४ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे दैवासुरसंपत्तियोगो नाम षोडशोऽध्यायः ॥ १६ ॥

मामात्मपरदेहेष्विति । न कस्यचित् विष्णुः कारयिता । यदि स्यान्मामपीदानीं कारयतु इत्यादि ।

'ईश्वरो यदि सर्वस्य कारकः कारयीत माम् ।
अद्येति वादिनं ब्रूयात् सदाऽधो यास्यसीति तु' ।

इति सामवेदे यास्कश्रुतिः ॥ १८-२४ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये षोडशोऽध्यायः ॥ १६ ॥

॥ अथ सप्तदशोऽध्यायः ॥

अर्जुन उवाच —

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयाऽन्विताः ।
तेषां निष्ठा तु का कृष्ण सत्त्वमाहो रजस्तमः ॥ १ ॥

गुणभेदान् प्रपञ्चयत्यनेनाध्यायेन । शास्त्रविधिमुत्सृज्य अज्ञात्वा ।

'वेदः कृत्स्नोऽधिगन्तव्यः सरहस्यो द्विजन्मना'

इति विधिः उत्सृष्टो हि तैः ।

'ये वै वेदं न पठन्ते न चार्थं वेदोज्झान् तान् विद्धि सानूनबुद्धीन्'

इति माधुच्छन्दसश्रुतिः । अन्यथा तामसा इत्येवोच्येत । न तु विभज्य । यदि सात्त्विकास्तर्हि नोत्सृष्टशास्त्राः । न हि वेदविरुद्धो धर्मः ।

'वेदोऽखिलो धर्ममूलं स्मृतिशीले च तद्विदां'

इति हि स्मृतिः ।

'वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः'

इति च भागवते ॥ १ ॥

श्रीभगवानुवाच —

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्त्विकी राजसी चैव तामसी चेति तां शृणु ॥ २ ॥

अतो विभज्याह त्रिविधा इत्यादिना ॥ २ ॥

सत्त्वानुरूपा सर्वस्य श्रद्धा भवति भारत ।
श्रद्धामयोऽयं पुरुषो यो यच्छ्रद्धः स एव सः ॥ ३ ॥

सत्त्वानुरूपा चित्तानुरूपा । यो यच्छ्रद्धः स एव सः, सात्त्विकश्रद्धः सात्त्विक इत्यादि ॥ ३ ॥

यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः ।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥ ४ ॥

अशास्त्रविहितं घोरं तप्यन्ते ये तपो जनाः ।
दम्भाहङ्कारसंयुक्ताः कामरागबलान्विताः ॥ ५ ॥

कः सात्त्विकश्रद्ध इत्यादि विभज्याऽह **इत्यादिना** ॥ ४ ॥ ५ ॥

कर्शयन्तः शरीरस्थं भूतग्राममचेतसः ।
मां चैवान्तः शरीरस्थं तान् विद्ध्यासुरनिश्चयान् ॥ ६ ॥

भगवत्कर्शनं नामाल्पदृष्टिरेव —

'यो वै महान्तं परमं पुमांसं नैवं द्रष्टा कर्शकः सोऽतिपापी' इत्यनभिम्लानश्रुतिः । आसुरो निश्चयो येषां ते आसुरनिश्चयाः ।

'देवास्तु सात्त्विकाः प्रोक्ता दैत्याः राजसतामसाः' इत्याग्निवेश्यश्रुतिः ॥ ६ ॥

आहारस्त्वपि सर्वस्य त्रिविधो भवति प्रियः ।
यज्ञस्तपस्तथा दानं तेषां भेदमिमं शृणु ॥ ७ ॥

आयुस्सत्त्वबलारोग्यसुखप्रीतिविवर्द्धनाः ।
रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ॥ ८ ॥

कट्वाम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।
आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥ ९ ॥

यातयामं गतरसं पूति पर्युषितं च यत् ।
उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥ १० ॥

अफलाकाङ्क्षिभिर्यज्ञो विधिदृष्टो य इज्यते ।
यष्टव्यमेवेति मनः समाधाय स सात्त्विकः ॥ ११ ॥

अभिसन्धाय तु फलं दम्भार्थमपि चैव यत् ।
इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् ॥ १२ ॥

विधिहीनमसृष्टान्नं मंत्रहीनमदक्षिणम् ।
श्रद्धाविरहितं यज्ञं तामसं परिचक्षते ॥ १३ ॥

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम् ।
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ॥ १४ ॥

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यसनं चैव वाङ्मयं तप उच्यते ॥ १५ ॥

प्रीतिः अनन्तरिका । हृद्यत्वं दर्शने । स्थिराश्च न तदैव पक्वा भवन्ति । तथा ह्याज्यादयः ॥ ७-१५ ॥

मनःप्रसादः सौम्यत्वं मौनमात्मविनिग्रहः ।
भावसंशुद्धिरित्येतत्तपो मानसमुच्यते ॥ १६ ॥

श्रद्धया परया तप्तं तपस्तत् त्रिविधं नरैः ।
अफलाकाङ्क्षिभिर्युक्तैः सात्त्विकं परिचक्षते ॥ १७ ॥

सत्कारमानपूजार्थं तपो दम्भेन चैव यत् ।
क्रियते तदिह प्रोक्तं राजसं चलमध्रुवम् ॥ १८ ॥

मूढग्राहेणाऽऽत्मनो यत् पीडया क्रियते तपः ।
परस्योत्सादनार्थं वा तत्तामसमुदाहृतम् ॥ १९ ॥

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥ २० ॥

यत्तु प्रत्युपकारार्थं फलमुद्दिश्य वा पुनः ।
दीयते च परिक्लिष्टं तद्राजसमुदाहृतम् ॥ २१ ॥

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते ।
असत्कृतमवज्ञातं तत्तामसमुदाहृतम् ॥ २२ ॥

सौम्यत्वं अक्रौर्यम् । 'अक्रूरः सौम्य उच्यते' इत्यभिधानम् । मौनं मननशीलत्वम् ।

'बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः'

इति हि श्रुतिः ।

'एतेन ह्येदं सर्वं मतं, यदनेन हीदं सर्वं मतं तस्मान्मुनिस्तस्मान्मुनिरित्याचक्षते' इति भाल्लवेयश्रुतिः ।

कथं चान्यथा मानसं तपः स्यात् ॥ १६-२२ ॥

ॐ तत्सदिति निर्देशो ब्रह्मणस्त्रिविधः स्मृतः ।
ब्राह्मणास्तेन वेदाश्च यज्ञाश्च विहिताः पुरा ॥ २३ ॥
तस्मादोमित्युदाहृत्य यज्ञदानतपःक्रियाः ।
प्रवर्तन्ते विधानोक्ताः सततं ब्रह्मवादिनाम् ॥ २४ ॥

पुनश्च कर्मादीतिकर्तव्यताविधानार्थमर्थवादमाह ॥ **ॐ तत् सत् इत्यादिना** । परस्य ब्रह्मणो ह्येतानि नामानि ।

'ओतं जगत् यत्र स्वयं च पूर्णो वेदोक्तरूपोऽनुपचारतश्च ।
सर्वैः शुभैश्चाभियुतो न चान्यैः ॐ तत् सत् इत्येतमतो वदन्ति' ॥

इति हि ऋग्वेदखिलेषु । द्वितीयपादः तच्छब्दार्थः । 'सदेव सोम्य इदमग्र आसीत्' इति च । 'ॐ इति ब्रह्म' इति च । तेन ब्रह्मणा । आत्मपूजार्थं वेदविधिः व्यञ्जनम् । मा तूक्ता पुरस्तात् ॥ २३ ॥ २४ ॥

तदित्यनभिसन्धाय फलं यज्ञतपःक्रिया ।
दानक्रियाश्च विविधाः क्रियन्ते मोक्षकाङ्क्षिभिः ॥ २५ ॥

तत्फलं मे स्यादित्यनभिसन्धाय ॥ २५ ॥

सद्भावे साधुभावे च सदित्येतत् प्रयुज्यते ।
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ॥ २६ ॥

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।
कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥ २७ ॥

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत् ।
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ॥ २८ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे त्रिगुणविभागो नाम सप्तदशोऽध्यायः ॥ १७ ॥

सद्भावशब्देन प्रजननं सूचितम् । ॐ इत्युक्त्वा, अनभिसन्धाय फलं, यज्ञदानतपआदिकृता अतिप्रीतेः नामसाम्यात् ब्रह्मैव निष्पादितं भवतीत्याशयः । तथा च ऋग्वेदखिलेषु --

'ॐ यज्ञाद्या निष्फलं कर्म तत् स्यात् सत्
वै तदर्थं कर्म वदन्ति देवाः ।
तच्छब्दानां सन्निधिर्ब्रह्मप्रीतेः
तद्रूपत्वाज्जनितं ब्रह्म तस्य' ॥

इति ॥ २६–२८ ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
सप्तदशोऽध्यायः ॥ १७ ॥

॥ अथ अष्टादशोऽध्यायः ॥

अर्जुन उवाच —

संन्यासस्य महाबाहो तत्त्वमिच्छामि वेदितुम् ।
त्यागस्य च हृषीकेश पृथक् केशिनिषूदन ॥ १ ॥

पूर्वोक्तं साधनं सर्वं सङ्क्षिप्योपसंहरत्यनेनाध्यायेन ॥ १ ॥

श्रीभगवानुवाच —

काम्यानां कर्मणां न्यासं संन्यासं कवयो विदुः ।
सर्वकर्मफलत्यागं प्राहुस्त्यागं विचक्षणाः ॥ २ ॥

फलानिच्छया अकरणेन वा काम्यकर्मणो न्यासः संन्यासः । त्यागस्तु फलत्याग एव । तथा हि प्राचीनशालश्रुतिः —

'अनिच्छयाऽकर्मणा वाऽपि काम्यकर्मन्यासो न्यासः फलत्यागस्तु त्यागः' इति ॥ २ ॥

त्याज्यं दोषवदित्येके कर्म प्राहुर्मनीषिणः ।
यज्ञदानतपःकर्म न त्याज्यमिति चापरे ॥ ३ ॥

मनीषिण इत्युक्तत्वात् पूर्वपक्षोऽपि ग्राह्य एव । फलत्यागेन त्यागो विवक्षितो यज्ञादेस्तत्पक्षे । 'यस्तु कर्मफलत्यागी' इति च वक्ष्यते । अत एक एवायं पक्षः ॥ ३ ॥

निश्चयं शृणु मे तत्र त्यागे भरतसत्तम ।
त्यागो हि पुरुषव्याघ्र त्रिविधः सम्प्रकीर्तितः ॥ ४ ॥

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।
यज्ञो दानं तपश्चैव पावनानि मनीषिणाम् ॥ ५ ॥

एतान्यपि तु कर्माणि सङ्गं त्यक्त्वा फलानि च ।
कर्तव्यानीति मे पार्थ निश्चितं मतमुत्तमम् ॥ ६ ॥

नियतस्य तु संन्यासः कर्मणो नोपपद्यते ।
मोहात्तस्य परित्यागस्तामसः परिकीर्तितः ॥ ७ ॥

दुःखमित्येव यत्कर्म कायक्लेशभयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्यागफलं लभेत् ॥ ८ ॥

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥ ९ ॥

न द्वेष्ट्यकुशलं कर्म कुशले नानुषज्यते ।
त्यागी सत्त्वसमाविष्टो मेधावी छिन्नसंशयः ॥ १० ॥

तत्प्रकारं चाह **निश्चयमित्यादिना** । यज्ञभेद उक्तः 'द्रव्ययज्ञा' इत्यादिना । दाने त्वभयदानमन्तर्भवति । एतेषां मध्ये यत्किञ्चित् यज्ञादिकं कर्तव्यमेवेत्यर्थः । अन्यथा—

'ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतिस्तथा ।
यदीच्छेत् मोक्षमास्थातुमुत्तमाश्रममाश्रयेत् ॥'

इत्यादिव्यासस्मृतिविरोधः । ज्ञानयज्ञविद्याऽभयदानब्रह्मचर्यादितपसो हि ते । अतो यद्वचः अन्यथा प्रतीयते अधिकारभेदेन तद्योज्यम् । अन्यथा इतरेषां गत्यभावात् ॥ ४-१० ॥

न हि देहभृता शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ॥ ११ ॥

अन्यः त्यागार्थो न युक्त इत्याह **न हीति** ॥ ११ ॥

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम् ।
भवत्यत्यागिनां पुंसां न तु संन्यासिनां क्वचित् ॥ १२ ॥

त्यागं स्तौति **अनिष्टमिति** ॥ १२ ॥

पञ्चैतानि महाबाहो कारणानि निबोध मे ।
साङ्ख्ये कृतान्ते प्रोक्तानि सिद्धये सर्वकर्मणाम् ॥ १३ ॥

पुनः संन्यासं प्रपञ्चयितुं कर्मकारणान्याह **पञ्चेत्यादिना** । साङ्ख्ये कृतान्ते ज्ञानसिद्धान्ते ॥ १३ ॥

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम् ।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम् ॥ १४ ॥

शरीरवाङ्मनोभिर्यत्कर्म प्रारभते नरः ।
न्याय्यं वा विपरीतं वा पञ्चैते तस्य हेतवः ॥ १५ ॥

अधिष्ठानं देहादिः । कर्ता विष्णुः; स हि सर्वकर्ता इत्युक्तम् । जीवस्य चाकर्तृत्वे प्रमाणमुक्तम् । करणमिन्द्रियादि च । चेष्टाः क्रियाः । हस्तादिक्रियाभिः होमकर्माणि जायन्ते । ध्यानादेरपि मानसी चेष्टा कारणम् । पूर्वतनी चेष्टाऽपि संस्कारकारणत्वेन भवति । दैवमदृष्टम् । तथा चायास्यश्रुतिः—

'देहो ब्रह्माथेन्द्रियाद्याः क्रियाश्च
तथाऽदृष्टं पञ्चमं कर्महेतुः' । इति ॥ १४-१५ ॥

तत्रैवं सति कर्तारमात्मानं केवलं तु यः ।
पश्यत्यकृतबुद्धित्वान्न स पश्यति दुर्मतिः ॥ १६ ॥

केवलं निष्क्रियम् ।

'एनं केवलमात्मानं निष्क्रियत्वाद्वदन्ति हि'

इति तत्रैव ॥ १६ ॥

यस्य नाहङ्कृतो भावो बुद्धिर्यस्य न लिप्यते ।
हत्वाऽपि स इमान् लोकान्न हन्ति न निबध्यते ॥ १७ ॥

तज्ज्ञानं स्तौति– **यस्येति** । यस्त्वीषद्बध्यते स ईषदहङ्कारी च । ॥ १७ ॥

ज्ञानं ज्ञेयं परिज्ञाता त्रिविधा कर्मचोदना ।
करणं कर्म कर्तेति त्रिविधः कर्मसंग्रहः ॥ १८ ॥

एवं तर्हि न पुरुषमपेक्ष्य विधिः; अकर्तृत्वादित्यत आह ज्ञा**नमिति** । त्रिविधा कर्मचोदना, एतत् त्रिविधमपेक्ष्य कर्मविधिरिति 'त्रिविधा' इत्युच्यते । कारणानि सङ्क्षिप्याह **करणमिति** । कर्मसंग्रहः कर्मकारणसंग्रहः । अधिष्ठानादिः । कारण एवान्तर्भूतः । तथा हि ऋग्वेदखिलेषु—

'ज्ञानं ज्ञेयं ज्ञानिनं चाप्यपेक्ष्य विधिरुत्थितः ।
करणं चैव कर्ता च कर्मकारणसंग्रहः ॥'

इति । अकर्तृत्वेऽपि विधिद्वारेश्वरप्रसादादिच्छोत्पत्त्योक्तकारणैः कर्मद्वारा पुरुषार्थो भवतीति । ईश्वराधीनत्वेऽपि विधिद्वारा नियतः तेनैव । यदि चेच्छादिर्जायते तर्हि कारितमेवेश्वरेण । फलं च नियतं वस्तुतोऽकर्तृत्वेऽप्याभिमानिकं कर्तृत्वं तस्यैव । स्वातन्त्र्यं च जडमपेक्ष्यैवेति न प्रवृत्तिविधिवैयर्थ्यम् । सर्वं चैतदनुभवोक्तप्रमाणसिद्धमिति न पृथक् प्रमाणमुच्यते ॥ १८ ॥

ज्ञानं कर्म च कर्ता च त्रिधैव गुणभेदतः ।
प्रोच्यते गुणसङ्ख्याने यथावच्छृणु तानपि ॥ १९ ॥

पुनः साधनप्रथनाय गुणभेदानाह **ज्ञानमित्यादिना।** गुणसंख्याने, गुणगणनप्रकरणे ॥ १९ ॥

सर्वभूतेषु येनैकं भावमव्ययमीक्षते ।
अविभक्तं विभक्तेषु तज्ज्ञानं विद्धि सात्त्विकम् ॥ २० ॥

पृथक्त्वेन तु यज्ज्ञानं नानाभावान् पृथग्विधान् ।
वेत्ति सर्वेषु भूतेषु तज्ज्ञानं विद्धि राजसम् ॥ २१ ॥

यत्तु कृत्स्नवदेकस्मिन् कार्ये सक्तमहैतुकम् ।
अतत्त्वार्थवदल्पं च तत्तामसमुदाहृतम् ॥ २२ ॥

नियतं सङ्गरहितमरागद्वेषतः कृतम् ।
अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥ २३ ॥

यत्तु कामेप्सुना कर्म साहङ्कारेण वा पुनः ।
क्रियते बहुलायासं तद्राजसमुदाहृतम् ॥ २४ ॥

अनुबन्धं क्षयं हिंसामनपेक्ष्य च पौरुषम् ।
मोहादारभ्यते कर्म यत्तत्तामसमुच्यते ॥ २५ ॥

मुक्तसङ्गोऽनहंवादी धृत्युत्साहसमन्वितः ।
सिद्ध्यसिद्ध्योर्निर्विकारः कर्ता सात्त्विक उच्यते ॥ २६ ॥

रागी कर्मफलप्रेप्सुः लुब्धो हिंसात्मकोऽशुचिः ।
हर्षशोकान्वितः कर्ता राजसः परिकीर्तितः ॥ २७ ॥

एकं भावं, विष्णुम् ॥ २०-२७ ॥

अयुक्तः प्राकृतः स्तब्धः शठो नैष्कृतिकोऽलसः ।
विषादी दीर्घसूत्री च कर्ता तामस उच्यते ॥ २८ ॥

बुद्धेर्भेदं धृतेश्चैव गुणतस्त्रिविधं शृणु ।
प्रोच्यमानमशेषेण पृथक्त्वेन धनञ्जय ॥ २९ ॥

प्रवृत्तिं च निवृत्तिं च कार्याकार्ये भयाभये ।
बन्धं मोक्षं च या वेत्ति बुद्धिः सा पार्थ सात्त्विकी ॥ ३० ॥

परकृतदोषं दीर्घकालकृतमप्यनुचितं यः सूचयति स दीर्घसूत्री—

'परेण यः कृतो दोषः दीर्घकालकृतोऽपि वा ।
यस्तस्य सूचको दोषाद्दीर्घसूत्री च उच्यते ॥ २८-३० ॥

यया धर्ममधर्मं च कार्यं चाकार्यमेव च ।
अयथावत् प्रजानाति बुद्धिः सा पार्थ राजसी ॥ ३१ ॥

अधर्मं धर्ममिति या मन्यते तमसाऽऽवृता ।
सर्वार्थान् विपरीतांश्च बुद्धिः सा पार्थ तामसी ॥ ३२ ॥

धृत्या यया धारयते मनःप्राणेन्द्रियक्रियाः ।
योगेनाव्यभिचारिण्या धृतिः सा पार्थ सात्त्विकी ॥ ३३ ॥

यया तु धर्मकामार्थान् धृत्या धारयतेऽर्जुन ।
प्रसङ्गेन फलाकाङ्क्षी धृतिः सा पार्थ राजसी ॥ ३४ ॥

यया स्वप्नं भयं शोकं विषादं मदमेव च ।
न विमुञ्चति दुर्मेधा धृतिः सा पार्थ राजसी ॥ ३५ ॥

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ ।
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ॥ ३६ ॥

यत्तदग्रे विषमिव परिणामेऽमृतोपमम् ।
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ॥ ३७ ॥

विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम् ।
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ॥ ३८ ॥

यदग्रे चानुबन्धे च सुखं मोहनमात्मनः ।
निद्राऽऽलस्यप्रमादोत्थं तत्तामसमुदाहृतम् ॥ ३९ ॥

न तदस्ति पृथिव्यां वा दिवि देवेषु वा पुनः ।
सत्त्वं प्रकृतिजैर्मुक्तं यदेभिस्स्यात् त्रिभिर्गुणैः ॥ ४० ॥

ब्राह्मणक्षत्रियविशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभावप्रभवैर्गुणैः ॥ ४१ ॥

शमो दमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम् ॥ ४२ ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धे चाप्यपलायनम् ।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम् ॥ ४३ ॥

कृषिगोरक्ष्यवाणिज्यं वैश्यं कर्म स्वभावजम् ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजम् ॥ ४४ ॥

स्वे स्वे कर्मण्यभिरतः संसिद्धिं लभते नरः ।
स्वकर्मनिरतः सिद्धिं यथा विन्दति तच्छृणु ॥ ४५ ॥

यतः प्रवृत्तिर्भूतानां येन सर्वमिदं ततम् ।
स्वकर्मणा तमभ्यर्च्य सिद्धिं विन्दति मानवः   ॥ ४६ ॥

श्रेयान् स्वधर्मो विगुणः परधर्मो भयावहः ।
स्वभावनियतं कर्म कुर्वन्नाप्नोति किल्बिषम्   ॥ ४७ ॥

सहजं कर्म कौन्तेय सदोषमपि न त्यजेत् ।
सर्वारंभा हि दोषेण धूमेनाग्निरिवावृताः   ॥ ४८ ॥

यथार्थत्वनियमाभावो राजस्याः । अन्यथा तामस्याः भेदाभावात् ॥ ३१-४८ ॥

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।
नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति   ॥ ४९ ॥

नैष्कर्म्यसिद्धिं नैष्कर्म्यफलां योगसिद्धिम् ॥ ४९ ॥

सिद्धिं प्राप्तो यथा ब्रह्म तथाऽप्नोति निबोध मे ।
समासेन तु कौन्तेय निष्ठा ज्ञानस्य या परा   ॥ ५० ॥

बुद्ध्या विशुद्धया युक्तो धृत्याऽऽत्मानं नियम्य च ।
शब्दादीन् विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च   ॥ ५१ ॥

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः   ॥ ५२ ॥

यथा, येनोपायेन सिद्धिं प्राप्तो ब्रह्माऽप्नोति तथा निबोध । या सिद्धिर्ज्ञानस्य परा निष्ठा ॥ ५०-५२ ॥

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहम् ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते   ॥ ५३ ॥

ब्रह्मभूतः प्रसन्नात्मा न शोचति न काङ्क्षति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते पराम् ॥ ५४ ॥

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।
ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥ ५५ ॥

ब्रह्मभूयाय कल्पते । ब्रह्मणि भावो ब्रह्मभूयं ब्रह्मणि स्थितिः सर्वदा तन्मनस्कतेत्यर्थः ॥ ५३-५५ ॥

सर्वकर्माण्यपि सदा कुर्वाणो मद्व्यपाश्रयः ।
मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ॥ ५६ ॥

चेतसा सर्वकर्माणि मयि संन्यस्य मत्परः ।
बुद्धियोगमुपाश्रित्य मच्चित्तः सततं भव ॥ ५७ ॥

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ।
अथ चेत्त्वमहङ्कारान्न श्रोष्यसि विनङ्क्ष्यसि ॥ ५८ ॥

यदहङ्कारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ॥ ५९ ॥

स्वभावजेन कौन्तेय निबद्धः स्वेन कर्मणा ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ॥ ६० ॥

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ॥ ६१ ॥

पुनरन्तरङ्गसाधनान्युक्त्वोपसंहरति सर्वकर्माणीत्यादिना ॥ ५६-६१ ॥

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ ६२ ॥

इति ते ज्ञानमाख्यातं गुह्याद्गुह्यतरं मया ।
विमृश्यैतदशेषेण यथेच्छसि तथा कुरु ॥ ६३ ॥

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोऽसि मे दृढमिति ततो वक्ष्यामि ते हितम् ॥ ६४ ॥

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥ ६५ ॥

परोक्षवचनं तु द्रोणं प्रति भीमवचनात् ॥ ६२-६५ ॥

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

य इदं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।
ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

श्रद्धावाननसूयश्च श्रृणुयादपि यो नरः ।
सोऽपि मुक्तः शुभान् लोकान् प्राप्नुयात् पुण्यकर्मणाम् ॥७१ ॥

कच्चिदेतच्छ्रुतं पार्थ त्वयैकाग्रेण चेतसा ।
कच्चिदज्ञानसंमोहः प्रणष्टस्ते धनञ्जय ॥ ७२ ॥

अर्जुन उवाच—

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥ ७३ ॥

सञ्जय उवाच—

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥ ७४ ॥

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ।
योगं योगेश्वरात्कृष्णात् साक्षात्कथयतः स्वयम् ॥ ७५ ॥

राजन् संस्मृत्य संस्मृत्य संवादमिममद्भुतम् ।
केशवार्जुनयोः पुण्यं हृष्यामि च मुहुर्मुहुः ॥ ७६ ॥

तच्च संस्मृत्य संस्मृत्य रूपमत्यद्भुतं हरेः ।
विस्मयो मे महाराजन् हृष्यामि च पुनः पुनः ॥ ७७ ॥

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥ ७८ ॥

॥ ॐ तत्सदिति श्रीमद्भगवद्गीतासूपनिषत्सु ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे मोक्षसंन्यासयोगो नाम अष्टादशोऽध्यायः ॥ १८ ॥

धर्मत्यागः फलत्यागः । कथमन्यथा युद्धविधिः ? 'यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते' इति चोक्तम् ॥ ६६–७८ ॥

पूर्णादोषमहाविष्णोः गीतामाश्रित्य लेशतः ।
निरूपणं कृतं तेन प्रीयतां मे सदा विभुः ॥

इति श्रीमदानन्दतीर्थभगवत्पादाचार्यविरचिते श्रीमद्भगवद्गीताभाष्ये
अष्टादशोऽध्यायः ॥ १८ ॥

THE AUTHOR

Dr. B. N. K. Sharma's epoch-making contributions to the study and publicity of and Research in Dvaita Vedānta and its Literature over the last fifty years have deservedly brought him international fame.

It is indeed a happy consummation that the release of the Ācārya's Gītābhāṣya rendered into English by Dr. Sharma in his 80th year should synchronise with the Celebration of the Ācārya's 750th Birthday.